

The LUTHERAN



Harold M. Lambert, Philadelphia

Steps in the Right Direction

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Co-operation with Church Asked

United Synod of New York Addresses Congregations,
State and Municipal Authorities

Resolution by PAUL SCHERER. Unanimously adopted June 24, 1943

Believing that what the Christian Church has to offer in this critical time of the world's history is of primary importance, we would earnestly call the attention, not only of our own people, but of the Governor and Legislature of the states of New York and New Jersey and of the mayors and aldermen of the cities and towns in our territory, to the following facts and trends, requesting their most serious and thoughtful consideration:

1. The alarming increase in juvenile delinquency.
2. The growing tensions between races and groups.
3. The pressing spiritual needs of the armed forces.

To be set over against the difficulties and hindrances which are being unwittingly thrown in the way of the church's progress of worship and service, are:

1. The unreasonable enforcement in many areas of the OPA restrictions with regard to gas, oil for heating purposes, and bus transportation during the hours of worship.
2. The failure in many quarters on the part of school and local authorities to co-operate with the religious forces of the community in their effort to provide religious instruction on released time.
3. The failure thus far to provide under the Selective Service Act any adequate policy for the deferment of pre-theological students looking to the Protestant ministry.

In addition, we note the drawing off both of funds and of the most earnest of our Christian people into the increasingly needed activities of the nation's war effort, but to the definite weakening of the life of the church.

Against these significant drifts which imperil the nation's life, and in view of the problems we face together, and toward the solution of which the church has the most strategic and vital contribution to make, we bear our witness and ask on behalf of the church greater and more sympathetic co-operation.

From Luther to Jefferson

With the advent of Martin Luther and the Lutheran Reformation, the modern idea of government of the people, for the people, and by the people came into being. The accepted right of private judgment in religion demanded the same right in civil life. The love of independence sprang up spontaneously wherever Luther's open Bible spread. European writers, inspired by Luther and the Lutheran Reformation, encouraged this step from religious to civil freedom, and their conclusions were drafted by Jefferson in the great American Declaration. Liberty, independence and equality were commonly conceded as the natural order of man's political rights as well as a part of God's plan. Thus the "pursuit of happiness," as man's true purpose in the world, became one of the "inalienable" rights of our Declaration.

—U. L. C. A. Pamphlet 1932, *Patriotic Lutherans in Washington's Time*.

"CHRISTIANITY is in fact understood to be, though not the legally established religion, yet the national religion. . . . Religion and Conscience have been constantly active forces in the American Commonwealth . . . by which moral and political evils have been held at bay, and in the long run generally overcome."—James Bryce, *American Commonwealth*, 1888.

"THERE is no country in the world where the Christian religion retains a greater influence . . . than in America. . . . It must be regarded as the foremost of the political institutions of that country."—Alexis de Tocqueville, *Democracy in America*, 1835.

The United States Post Office has authorized postmasters in 124 cities of the United States to divide their areas of free delivery into districts and number them. Hence co-operation of the people is requested. We are asked to obtain the number identifying our several districts and append this number to the address that heads letters written and sent. For example, the letterhead of THE LUTHERAN will read:

THE LUTHERAN
1228 Spruce Street
Philadelphia (7), Pa.

This number should be used by correspondents in addressing us, the Board of Publication, or any office in the Muhlenberg Building, 1228 Spruce Street, Philadelphia. In correspondence with the Chicago branch, 860 N. Wabash Avenue, Chicago, Ill., add the number 11. The Pittsburgh, Pa., branch office is number 22, and the Columbia, S. C., headquarters is 3.

We quote:

"The Post Office Department has placed in operation a new system to be used in the addressing of mail, known as the 'Postal Delivery District Number' system. Under this plan the delivery district number assigned to an address is placed after the name of the city as an aid to help the mail clerk in distribution.

"Many of our experienced postal employees have entered the armed forces and it has been necessary to replace these men with inexperienced postal workers. Something had to be done to take the place of these boys entering the military service. The mail for war industries must be kept moving, and all important is the fail to and from the boys away. Under the new arrangement these inexperienced people can sort the mail."

Publication requested:

"Your postmaster states that delivery of your mail may be expedited if the 'Postal Delivery District Number' is included as part of your address. Owing to conditions due to the war, this new method of addressing mail has been placed in use in 124 of the larger cities.

"Advise your correspondents of your district number—they will need it! Ask them for their number—you will need it!

"If you do not know your 'Delivery District Number,' ask your letter carrier or inquire by phone or in person at any postal station.

"As a start, send your number in to the church."
July 14, 1943.

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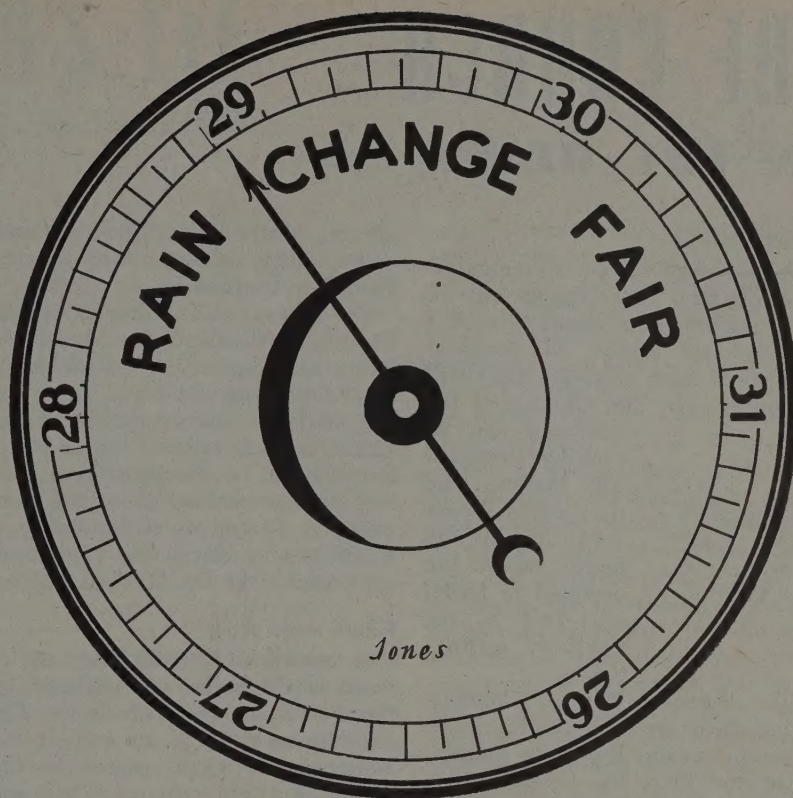
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July 28, 1943



Moving Toward Fair

DOUBTLESS the most necessary accessory to travel on the ocean is the ship's compass; by this instrument the direction of the voyage is determined and maintained. But no vessel's equipment for safety is complete without a barometer, an instrument whose use contributes to preparedness for weather conditions.

When, as now, nations and individuals are in the midst of the confusion, destruction, and strategies of war, the effort to foresee the future of the church, of government, and of human society is often compared to the acts of the captain of a ship when he watches closely the indications which his barometer provides. He will not relax precautions for safety as long as conditions of storm continue. On the other hand, he will not postpone resumption of his course when he decides that normal conditions are near at hand. His ever dominant purpose is arrival at his destination.

We suggest that the Christian Church is justified in adjusting its endeavors and its policies to the conditions that surround it. We Lutherans, for example, must slow down, almost abandon temporarily many normal activities, while we take on the abnormally tense consecration to weathering the hurricane of war. The wise leaders in congregations, synods, and our general bodies will peer deeply and constantly into the situations that develop almost day by day. On the other hand the membership assumes willingly what the soldier must accept, prompt obedience to calls to duties set forth by those entrusted with authority.

At this time the barometer "is rising"; one notes the beginnings of the shift toward more peaceful progress. We will not relax our vigilance in fighting the evils that assail us but we are encouraged by the signs of fair weather. The resumption of our course, thanks to divine blessing and favor, can be considered.

THE CHURCH

IN THE NEWS

By G. Elson Ruff

Church cows

NOTHING has yet been announced by Lutherans regarding action on the Blackwelder proposal to send a ship-load of cows to post-war Europe. If such cows go, they will not be lonely. The Church of the Brethren has already acquired 200 heifers, and hopes to secure 5,000 to 10,000 more, which are destined to travel abroad at the earliest opportunity.



"The Brethren Service Committee has discovered through representatives of certain European governments that there has been a tragic depletion of dairy cattle in many of the countries of Europe, which has created a desperate problem of nutrition, especially among the children of those countries," states Leland S. Brubaker of the Brethren mission board.

Many of the Brethren are dairy farmers, as well as pacifists. They figure they can express their good will toward stricken Europeans by raising reinforcements for the dairy herds abroad.

International round table

SIXTY churchmen from three continents met in Princeton, N. J., during the second week of July to consider post-war reconstruction.

Among the delegates was the Rt. Rev. Robert Macaulay, moderator general of the Presbyterian Church in Australia. He arrived by bomber plane, through arrangements made for him by General MacArthur. Australians had the idea that Americans do not go to church very regularly, he said. The faithful church attendance of American soldiers in Australia has surprised and delighted them.

The Rt. Rev. John S. Moyes, Episcopal bishop of Armidale, New South Wales, and also the Very Rev. Alwyn K. Warren, dean of Christ-

church Cathedral, New Zealand, were among those arriving for the Princeton conference.

Dr. Harold A. Cockburn of the Church of Scotland, Dr. Archibald Craig, secretary of the British Council of Churches, and other Europeans attended the conference. Dr. C. L. Hsaia, director of the Chinese News Service, and Dr. Hachiro Yuasa, former Japanese college president, were present, as well as Americans and Canadians of distinction. Lutheran spokesman was Dr. O. Fred Nolde.

Future world order

A TEN-POINT plan for progress toward world order was outlined by the Princeton conference. The churchmen call for an end of the monopoly of world power in the hands of a few nations. They ask that temporary collaboration among the United Nations be not consolidated into a closed military alliance, but give way as quickly as possible to a universal order.

National conduct must come to be judged by the same ethical and moral standards as apply to individual conduct, the conference declared. "The sense of destiny which has hitherto led nations to seek national aggrandizement shall hereafter find its expression in works that promote the general welfare," the conference set up as an ideal for future progress.

The need for justice, said John Foster Dulles, "is in many quarters degenerating into a demand for vengeance on whole peoples, many of whom have risked more than we in standing steadfast for the right. . . There can be little doubt that we face a spiritual crisis. At this juncture only the spirit of Christ can save us and hold us to a true sense of values."

Shortage of Sunday school teachers

SOME figures on the increasing shortage of teachers in American Sunday schools have been released by the International Council of Religious Education.

Between 1939-40 and 1941-42 the

number of teachers declined 8.7 per cent, states the Rev. Otto Mayer, research director of the Council. In 1942 there were 2,006,320 teachers, inadequate in numbers to deal with the increased Sunday school attendance. Attendance gained 4.6 per cent during the period, to a total of 19,359,059.

"With the war taking constantly increasing numbers of young men and women from Sunday school teaching positions, many schools are finding it necessary to double up on classes, resulting in crowded rooms and less attention to the lessons," says Dr. Mayer. "To meet the condition, older men and women will have to resume responsibility for teaching the Bible in our church schools."

Ask repeal of Oriental exclusion

REVISION of U. S. immigration laws which bar all Orientals is being urged by American church groups. Much emphasis is put on the fact that under existing laws even Madame Chiang Kai-shek could not be admitted to U. S. citizenship if she so desired.

A revision of the law "would greatly enhance the traditional friendship between China and America, and would have an incalculable good effect on international relations," radioed the National Christian Council of China to the Foreign Missions Conference of North America.

Japan uses the U. S. Oriental exclusion act as a strong point in anti-American propaganda in the Far East.

Modification of the U. S. law was urged by the foreign mission board of the Southern Baptist Church at a recent meeting in Richmond, Va. The recent Princeton Round Table asked that Orientals be allowed to enter the U. S. under the existing quota system.

A remedy for "present offensive discrimination against Orientals is basic to international peace and even to trade in the Far East," the Princeton statement read.

IN THE WORLD'S EYE

By Julius F. Seebach

War Costs are so great in the aggregate that they mean little or nothing to most of us. Yet there is a way provided by which the humblest citizen may apply a homely yardstick to visualize their significance to himself. Do you have a refrigerator? Our troops are being armed with Garand rifles—millions of them; each rifle is equal in price to your medium-priced refrigerator. Do you have an automobile? Thousands of “peeps” (half-grown “jeeps”) are rolling along with the army, and each one costs as much as your popular-priced car; the jeeps invade the higher car brackets. Soon we will have 100,000 planes flying, and later more. There must be on hand three propellers for each plane in service, each at a cost of \$1,700 to \$3,200—the price of your bungalow, small or large. What did you pay for your radio? Thousands of our planes must have them, but theirs cost \$20,000 each. Have you a camera? Thousands of war-planes will need them, too, for important work, but theirs cost \$3,400 each. When a battleship fires a broadside of nine 16-inch guns, it costs \$13,500. There goes a good house and lot. You cast anxious eyes on your would-be silk hose, and worry over their life expectancy. Thousands of parachutes—the best of silk, if possible—are in use, each costing \$65, and their life is shorter than that of your hose. These are the little things. Battleships are measured by the price of Radio City; cruisers by the cost of the Empire State Building. And the value of all these items, large and small, lies along the line of their probable destruction.

Pastor Karl Flatland of Fyrestal, Norway, is outraged by the generous gifts of the Norwegian people for the support of the clergy who gave up their state-supplied salaries for conscience' sake. Quite in the spirit and method of Judas, he is concerned over the added burdens of the people, since the clergy could have their salaries if they would only be nice

about it—to Quisling, that is. Pastor Karl so darkly hints that the striking clergy are “living a high life,” in which they are aided and abetted by the gifts “of hundreds and thousands at a time” from the rich. Pastor Flatland's high moral tone, and his distress over the culpable conduct of his brother ministers, can best be measured by remembering that at the time of his appointment to Quisling's home church at Fyrestal he was still under indictment for several felonies, and had lately come out of an asylum for the insane.

We Are Told that letters from home mean more than we realize to the soldiers at the front. What must they mean, then, to those confined in enemy prisons and concentration camps? Soldiers in the ranks and on active duty have much to occupy their time and thoughts; prisoners have nothing to do but wait—and that often under distressing conditions. If they are set to work, they will be reluctant because it will necessarily be for the enemy. So much the more will they need messages of hope and love from home. It is, therefore, cheering news to learn that opportunities for such helpfulness are in the competent hands of the Central Agency for Prisoners of War in Geneva, Switzerland, and that this service is rendered with promptness. In one month—April of this year—this agency received and delivered more than 555,000 messages regarding prisoners in the hands of the warring nations. Of these 260,000 were messages for civilian and military prisoners; 298,616 were answers forwarded from prisoners. Between May 5 and 23 the agency received twenty sacks of mail containing 80,000 letters from North Africa alone. The agency is at your service, if you need it.

Queen Wilhelmina of the Netherlands is well fitted to be the ruler of a people's government. When her latest granddaughter, Crown Prin-

cess Juliana's child, Princess Margriet Francisca, was born a few months ago, the Queen gathered an imposing array of godfathers. President Roosevelt, King George of Britain and the Earl of Athlone were invited to the high office to provide the external political protection; for home support all the officers and ratings of the Netherlands Merchant Marine aggregation were also chosen as godfathers. Since the sea forces of Holland are even yet an important and powerful part of the Dutch economy, the little princess is sure to be well cared for. Wilhelmina is not averse to assuring the continuance of the Merchant Marine interest. Early in June she arranged for a ceremony in which representative marines were photographed and publicized, with pleased faces, surrounding the Crown Princess and her latest child. Her Majesty's diplomatic resources remain great.

Just Imagine! . . . Quisling has appointed, as vicar in his own home town, Karl Flatland, once a farmer and missionary in the Sudan, later an inmate of a lunatic asylum, and since sentenced in court for several thefts and for taxation frauds. . . . The February issue of the *Deutsche Stimme* records an order by the Vichy government suppressing the Salvation Army in France as superfluous, because the state is doing that kind of work! . . . A Leipzig publishing firm has just issued a book by Robert Jelte entitled, *One Holy, Universal, Christian German Church*. The author hopes the proposed organization will attract the Catholics. . . . Evangelical congregations in the Swiss Canton of Vaud have made themselves responsible for the support of 2,800 Greek children. . . . The Anglo-Scandinavian Fellowship in Great Britain recently received representatives of the Baltic States into membership. The Latvian Minister, present at the ceremony, stated that 70 per cent of the population of his country is of the Protestant faith.

Much of Grave Importance

United Synod of New York's 1943 Convention Reveals Awareness of Challenges, Confidence in Ability, and Determination to Advance

Reported by WM. C. J. WEIDT. Pictures by PAUL SCHMIEDER



(Left) Chaplain Charles Trexler, U. S. Army; Dr. F. E. Reissig, Executive Secretary, Federation of Churches in the Nation's Capital; and Secretary Arthur P. Black, Executive Secretary, Laymen's Movement.



(Right) The Rev. Clifford Eichner, Chairman of Synod's Foreign Missions Committee; Dr. Samuel Trexler, President of the Synod and also of the U. L. C. A.'s Board of Foreign Missions; and the Rev. Louis T. Bowers, missionary to Liberia.

FULLY geared to wartime tensions and economy, the annual convention of the United Synod of New York opened Monday evening, June 21, with the Order for Public Confession and the Holy Communion. The meager number of delegates who communed (293) was fortunately no correct gauge of the total number who were to attend. In spite of record-breaking heat, which lasted clear through the convention week, the final report of the Committee on Registration and Attendance showed a total of 524 delegates registered; 127 more than gathered a year ago in Syracuse with much pleasanter weather. The striking fact about this convention was the delegates' faithfulness in attending sessions. With fans simply not procurable, the heat in the church was breath-taking and the humidity oppressing. Yet there was always a good representation on the convention floor. Perhaps attendance was improved because New York is easily accessible from any corner of the compass—or, as a wag put it, "Gas rationing wouldn't permit you to go anywhere else."

A special word at the very outset may well set the tempo for many a note of genuine optimism which the delegates heard, and of which the report on attendance is one. That word came from the official U. L. C. A. representative to synod, Henry Hornemann Bagger, D.D., member of the U. L. C. A. Executive Board, and pastor of Old Trinity Church,

Lancaster, Pa., a congregation served at one time by Dr. Ernestus Muhlenberg, botanist son of the Patriarch. Speaking on a special broadcast over Station WNEW, Dr. Bagger said, "When the Synod of New York adjourns tomorrow, it will be possible for it to look back over a week that has offered both encouragement and challenge under the leadership of Dr. Samuel Trexler. It may be expected to go forward consistently, to play its part in the creation of a strong Christian front, international goodwill, and a just and durable peace."

The conviction—for the expression was more than merely pretty sentiment!—concerning the president's leadership was again expressed when the Committee on President's Report brought in this recommendation: "Despite the strain and tension of these times, our president has served the synod with unremitting zeal and devotion to duty. We therefore recommend that synod record its appreciation for the splendid leadership with which he has matched his high calling." Synod adopted it by a rising vote in tribute to Dr. Trexler.

PASTORAL CHANGES

In his annual report, the president pointed out an unusual number of changes, even for a large synod (New York is third largest in the U. L. C. A., with Pennsylvania Ministerium and Central Pennsylvania Synod preceding it). There were 39

calls accepted, 8 applications for membership by pastors from other synods, 6 ordinations and 2 *ad interim* ordinations, 5 congregations applying for admission into synod, 6 pastors dismissed to other synods, 13 deaths in the ranks of synod's clergy, 17 pastors now in army and navy chaplaincies. Dr. Trexler expressed gratification with the number of congregations which have followed the suggestion in his 1942 report to study the bases for a just and durable peace. He urges full co-operation by every congregation in the project of the 1943-44 Promotional Plan, namely, consideration of "The Christian Family."

LUTHERAN WORLD ACTION

Pastor Joseph Flotten of Resurrection Church, St. Albans, synodical chairman of the Lutheran World Action appeal, sounded another encouraging note when he reported 71 per cent of synod's quota of \$84,000 raised. Synod aims at 100 per cent and more.

Addressing himself to this church-wide effort, Dr. Bagger in his address to the synod, kept us from becoming smug and self-righteous by reminding us that "the U. L. C. A. has the greatest responsibility among the eight bodies of the National Lutheran Council" in this appeal. "Seven synods are now reported 'over the top' in meeting their quotas," said he, "but not one of these is among the largest" (the three mentioned earlier). "The New York Synod has a long way to go." He counseled an inclusive and universal, rather than a parochial, outlook for all churchmen as they go about the performance of their Christian task. "All we do should be irenic in spirit." If we do not win the victory without hatred, "we shall be in a poor position to rebuild when the war is over, and shall have lost our chance to speak on peace."

Dr. Ralph H. Long, executive secretary of the National Lutheran Council, and the Rev. Alford Naus, Camden, N. J., assistant director of the 1943 L. W. A. appeal, presented, respectively, the principles underlying our part in L. W. A., and the encouraging response to date; and urged no abatement of effort until at least the \$1,000,000 goal is reached.

Dr. Walter W. Van Kirk of the Federal Council of the Churches of Christ in America and widely known

through his Saturday evening "Religion in the News" broadcasts, spoke to a full church Tuesday evening on "The Church and the Peace."

"The churches of America must stand squarely against any return to political, economic and moral isolation by the United States after the war. The Christian Gospel is a global Gospel. The peace, if it is to be just and durable, must be no less global, through the Gospel proclaimed by Christians everywhere. . . . The churches are no longer content simply to pray for peace. They are resolved to work for peace and bring to the task of peace-making the moral and material resources of Christendom. The peculiar resolution of the churches will be as always a resolution to bring men and nations into obedience with the mind of Christ for the world. Little is to be gained after the war if we create machinery for political and economic justice and then put direction of this machinery in the hands of men who are themselves without religious motivation but who are bent on maintaining the old world of injustice and political anarchy."

HUNGRY FOR THE GOSPEL

C. Franklin Koch, D.D., executive secretary of the U. L. C. A. Board of Social Missions, emphasized again the oft-repeated challenge to our Lutheran Church to evangelize. "The time is ripe for evangelism" both at home and abroad, notably in Russia. "Everywhere the witness is that hearts are hungry for the meat which satisfies," and which only the Christian Church can give. "Shall the church turn them away empty?" is the searching question for every Lutheran pastor and layman to answer in turning their energies to winning others to Christ by an uninterrupted program of evangelism.

Mr. Arthur P. Black, executive secretary of the Lutheran Laymen's Movement, was up for the convention from the nation's capital, and brought pointed thoughts on stewardship to the laymen's meeting Tuesday morning. "Stewardship is inseparably interwoven with education, missions and evangelism," he reminded the men, pointing out further eight evidences for the working of the stewardship leaven through the Church. Among them are these: all but 3 of the 32 synods of the U. L. C. A. have stewardship committees; there is a steady upward trend in freewill offerings for benevolence, and a steady downward trend in

congregational indebtedness. In this connection, synod's treasurer, Mr. Henry Beisler, Jersey City, N. J., re-elected for another term, reported:

"In 1942, only 42 per cent of the total budgeted amount for synod operations was raised, an average of \$1.68 per communicant member for the year, against a quota of about \$4 per capita. There are 113,000 communing members in the synod. Total income for the entire synod increased 9 per cent over 1941 (the figure in dollars is \$16,000). Increase by conferences in synod: Central, 4 per cent; Eastern, 3 per cent; German, 7 per cent; Long Island, 13 per cent; New England, 12 per cent; New Jersey, 21 per cent; New York, 1 per cent; Western, 13 per cent."

It is regrettable that the full day's convention of the Brotherhood, normally held on Monday, and opening with a Sunday evening service, was not held this year. And the usual Tuesday evening Brotherhood banquet also fell a victim presumably to the priorities of war. Even so, the laymen in their short meeting elected new officers for the ensuing year, with Herman Scheld of Franklin Square, L. I., succeeding Ellsworth Miller of Buffalo in the presidency.

ORDINATIONS AND TRANSFERS

Lest the reader begin to suspect that the convention was concerned primarily or altogether with the "outward" look, let us turn to a bit of looking within.

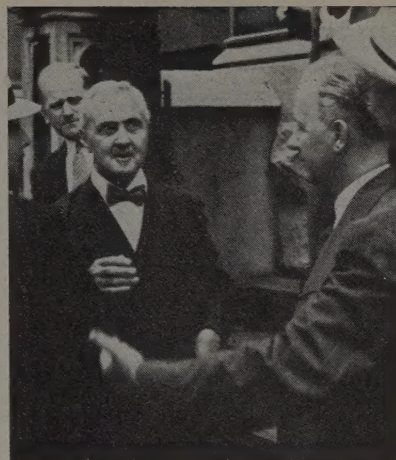
Outstanding among the occasions which never fail to thrill such a meeting is the Ordination Service. Seven young men were applying for such setting apart, and on Wednesday evening, six of them received ordination at the hands of the president of the synod assisted by Secretary Paul C. White, Ph.D., and the German secretary, the Rev. Frederick Noeldeke. These are the new pastors with a bit of their background, and the posts which they will occupy:

John Victor Benson of Houtzdale, Pa., called to Bethany Church, Central Bridge, N. Y. He is a graduate of Biblical Seminary, New York City.

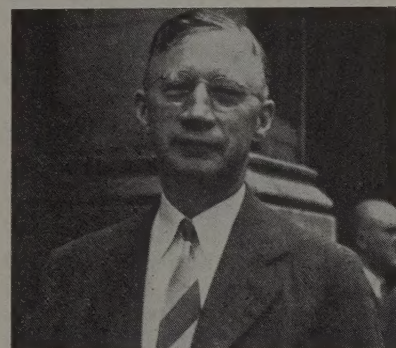
Arthur William Hergenhan of Rochester, N. Y., called by the Board of American Missions. Graduate of the Philadelphia Seminary.

Otto Reimherr, Ozone Park, N. Y., called to the pastorate of the Church of the Redeemer, Yonkers, N. Y. Graduate of Gettysburg Seminary.

(Continued on page 21)



The genial German secretary of the New York Synod, Dr. Fr. Noeldeke (full face)



Synod's Treasurer, Mr. Henry Beisler



Student pastors of the synod: Edmund Steimle and Edward T. Horn, III



Dr. Arnold F. Keller, pastor of Redeemer Church, Utica, N. Y., and Dr. Paul Scherer, pastor of Holy Trinity, New York City, and outstanding Lutheran Radio Preacher.

Emergency and Urgency in Christian

Higher Education—

Reported by MARY E. MARKLEY

EMERGENCY and urgency are the words which best describe the meeting of the Board of Education which was held June 15 and 16. Dr. John L. Deaton, pastor of Christ Church, Baltimore, Md., elected president at the January meeting, presided with clarity and brevity. Because of crowded conditions in Washington, the Board met in Philadelphia.

WAR AND THE COLLEGES

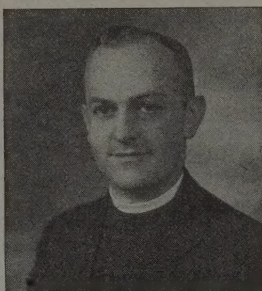
The report of the staff of the Board noted the fact that all but four of the colleges of the United Lutheran Church have some type of military students on the campus. Hartwick and Wagner, without any military program, have newly established Schools of Nursing.

Nine colleges made definite requests for special grants in view of the emergency. The drop in enrollment at these institutions has caused a decrease in income amounting to \$140,000 this academic year. Through special gifts and military programs these colleges hope the expected deficits may be reduced to \$82,720. The financial situation is created by conditions beyond the control of the colleges; synodical support is inadequate to meet the crises. *If Christian education is a passion of the church, then the church in this hour of need must give sustenance to the colleges.*

At the colleges the total enrollment was 4,385; 43.3 per cent or 1,899 were Lutheran students. Of these 1,121 were men and 749 women. At the seminaries this past year 326 students, excluding graduate students, were enrolled as against 286 the previous year.

MONEY TALKS; BUT NOT ENOUGH

The needs of the colleges were thoroughly examined and a budget of \$44,750 was authorized. This is an increase of \$9,400 over the previous budget. The four theological seminaries that receive grants-in-aid from the Board—Chicago, Saskatoon, Southern, Waterloo—are to receive a total of \$23,500. Saskatoon is recommended to the Luther League as their project for the ensuing biennium. In view of the emergency that



John L. Deaton, D.D., President of the Board of Education

colleges and seminaries face, the executive committee is empowered at the end of the fiscal year to distribute any available balance on the basis of further information to be furnished by the institutions.

The necessity that rests upon the synods for sending more young people to the colleges of the church is to be implemented by renewed promotional efforts on the part of the Board. Commendable progress in a program for guiding students into the ministry was reported. The church, however, must note the ominous fact that deferment is now assured only to students who can complete their pre-seminary studies within twenty-four months after reaching the age of eighteen.

The total allocation to work which is being done among students by pastors in educational centers in nineteen states is \$20,047.40. The Board of Education distributes 72 per cent of its income in the form of grants, and 22 per cent in the form of service to seminaries, colleges, student centers, and the church in general.

In 14 states at approximately 40 educational centers pastors working with students under the direction of the Board of Education are now listed by the National Lutheran Council and given proper credentials in order to serve military men and women students.

ITEMS OF SIGNIFICANCE

The Board will call a conference of the president or dean, a faculty member, and the president of the board of directors, or his representative, from each seminary and the

president of each college to deal with the following matters:

- a. The Navy Chaplaincy Training Program.
- b. Courses in evangelism and social missions in consultation with the Board of Social Missions.
- c. The need of graduate courses for the training of weekday school teachers, social service workers, etc., with special consideration of the wisdom of admitting to the seminaries any who do not have the gospel ministry in view.

For conferences held by members of the staff with pastors for students in various parts of the United States, the Board voted its thanks to the Lutheran Brotherhood for providing \$750. Some of these conferences were held in co-operation with the Student Service Commission of the American Lutheran Conference.

Church Fellowships were granted to the Rev. Dorus Rudisill of Durham, N. C., for a second year of study at Duke University; and to the Rev. Theodore Hartig of Ashern, Manitoba, Canada, for graduate study at the Lutheran Seminary in Philadelphia. From the Scholarship and Loan Fund for Women grants-in-aid were voted to a senior at Wagner College, and a freshman at the Women's Medical College of Pennsylvania. Limited grants-in-aid are authorized for Lutheran Nisei students or Nisei students at Lutheran institutions.

WORDS OF WISDOM

The relation of present conditions and post-war situations to the program of Christian higher education was presented by the executive secretary, Dr. Gould Wickey, in a topical talk which was decidedly enlightening and highly appreciated by the members of the Board.

The militarizing of the minds of high school students as well as of the general public make necessary a re-defining of the nature and purpose of a liberal education, which a National Committee states in these words: "That men and women are liberally educated to the degree that they are *literate* and *articulate* in verbal discourse, in the languages of the arts, and in the symbolic languages of science; *informed* concerning their physical, social, and spiritual environment and concerning their relationship thereto as individuals; *sensitive* to all the values

which endow life with meaning and significance; *able to understand* the present in the perspective of the past and the future; and to *decide and act* as responsible moral beings."

Academic changes include the adoption of three sixteen-week terms with more frequent graduations. Curricula now put more stress on history, languages, science, and geo-

politics. The depletion of faculties stresses the need of developing younger teachers of promise. Colleges and seminaries are the church in education. The church must therefore develop long-range public relations and financial programs for these institutions. Fighting to serve, not to be preserved, is the spirit of Lutheran colleges and seminaries.

pled, much less applied in the realm of human relationships." "Surely the minister who senses the impact of those thousands of years of experience, especially as it is focused in Israel, will speak more authoritatively than one whose outlook is circumscribed by the provincialism of the present age."

Recruiting for the Ministry

Dr. Gould Wickey, executive secretary for the U. L. C. A. Board of Education, recalled the difficulties that harassed the Lutheran Church in North America when "recovery of normalcy" faced us following the first world war. Dr. Wickey remarked:

"After the last war the churches carried out a successful recruiting program, which, however, was abandoned when it began to bring in more candidates for the ministry than could be provided with parishes. Consequently, from 1930 to 1940, there was a decrease of 25 per cent in the number of candidates. Now, at the very time when the chaplaincy has called so many pastors into service, young men are finding it no easy matter to decide for the ministry. Their motives are in danger of being misunderstood, and great courage is required of them to face the problems of the church in the future. For this reason all denominations are now engaged in a movement to secure more and better men for the ministry. Meanwhile the desire of youth in the colleges for a closer relationship to the churches must be recognized and met.

"The accelerated study insisted upon by the Selective Service, together with the Navy 'V-12' program, is creating special curricular problems in our seminaries. While most seminaries require a Bachelor of Arts degree for entrance, this has now come to mean very little. The seminaries will therefore have to exercise closer supervision over their prospective students in the matter of the selection of courses in the last two years of college.

"In the seminary curriculum itself, not more subjects, but a change of emphasis will be required."

Dr. Wickey's plea was that the seminaries give their students a

(Continued on page 13)

Back of the World's Chaos

Neglect of the Old Testament cited by DR. J. M. MYERS as Forerunner of a Fatally False World Program

GETTYSBURG Theological Seminary's "annual" Week for 1943 was both timely in its program and impressive in its discussions. Devoted to a study of the task of the church in a world at war, distinguished scholars brought their conclusions concerning: I. "Neglect of the Old Testament in Religious Education"; II. "The Task of the Pastor and Preacher"; and III. "Sources of Power for the Task." Dr. Raymond T. Stamm of the seminary faculty has provided an analysis of the proceedings, which THE LUTHERAN is happy to pass on to its readers.

Dr. J. M. Myers, whose induction into the professorship of Hebrew and Old Testament Literature is a recent event prominent in theological circles, declared in his inaugural address that neglect of the Old Testament has been both a cause and an effect of the chaotic situation in which the world finds itself today. It is not a new attitude, Dr. Myers indicated; and in citing previous forms of error, he indicted the widely known Danish leader, Kierkegaard. We quote:

"Søren Kierkegaard, the forerunner of both Barthianism and the German Christian movement, not only rejected the exegetical basis for Bible study and interpretation and denied any value to history and art for an assessment of life and religion, but laid the theological foundation for that false antithesis between Old and New Testaments, which, if followed to its logical conclusion, will be as dangerous to the modern

church as was Marcionism* to the second century church."

Concerning the organic connection of the Old and New Testaments, Dr. Myers observed further:

"Many in the church, forgetting that the Old Testament was the Bible of Jesus, have failed to realize that 'the repudiation of the Old Testament is soon followed by an undermining of the New Testament,' and that 'without the Old Testament, the New Testament is likely to evaporate into speculative theology.' The Church Year is not without its share of responsibility, because it has 'so largely neglected the Old Testament in its principal pericope.' Subtle influences are at work, gradually crowding the Old Testament into a shadowy corner, and, unless speedily checked, will in due time make the whole Bible a minor element in Christian education."

By way of remedy, Dr. Myers proposes to study the Old Testament, not as an isolated book, or series of books, but in relation to the total stream of Hebrew history and culture. "A signal merit of Hebrew writers was that they saw the hand of God in history; He was above history but He used it and moved in it to execute His plan for Israel and the world." The prophets of the Old Testament were "men of their time" who "endeavored to serve their people in accordance with the sublimest religious principles of their faith. The basic elements of their preachments are of eternal verity, and to neglect them would not only be sheer folly but downright spiritual poverty." "The Old Testament view of social relationships has never been superseded, never even ex-

* Marcion was an heretical figure whose date is about A. D. 150. Schaff's *History of the Christian Church* says of him: "He represents an extreme anti-Jewish and pseudo-Pauline tendency and a magical supra-naturalism."

HAPPENINGS IN THE HOME

By Earl S. Rudisill

Science versus Religion

• My daughter is now thirteen years old and in junior high school. She is bright and has made an unusual school record up to this time. She is still doing very well. In fact, she has done very well in all school work and activities. At home, too, she has usually been quite co-operative. There is only one thing about which I can complain, but that is such a big and important matter that I cannot help taking it very seriously. For some time she has been very much upset religiously, as a result of her course in science. Her science teacher is a religious man and a member of our church, so this disturbance is not due to any irreligious attitudes of her teacher. She admits that. She thinks a great deal about science and religion and has come to doubt more and more of what the church stands for. About six weeks ago she told us at the dinner table that she has decided to be an atheist and is through with going to church. She has not attended a service since that time, nor does she go to Sunday school. Her father and I are very much disappointed, but we have a feeling that as she goes on her attitude may change. In the meanwhile we are attending Sunday school and church as usual. We are letting her have her way and are saying nothing about it. Are we mistaken in our attitude? What would you do?

YOUR daughter's difficulties are not unusual for a very intelligent student, though she is more outspoken and decided about it than most young people. Her reasoning powers are developing, and she is giving them an honest and unrestricted trial. Doubts are a rather usual experience for good students in high school; and if she goes to college, she will probably go through another period of doubting, more searching than that of high school days.

By leaving her to herself, you are probably doing the right thing—at least for the present. Try to be objective about the matter, but let her know that you are sympathetic. Raising the question day after day, harping, and nagging could do a lot of harm. But that does not mean

that you should never talk to her about it. Anytime she wants to talk about it, be ready with an effort to be helpful. But remember that any effort to coerce her would be detrimental and inexcusable. If she does not raise the question for some time, you will be justified in tactfully bringing it up, and, if possible, helping her to think about it and perhaps to think it through. It may help her to know that some of the greatest things in the world are not subject to laboratory tests, and that many of the greatest scientists of past and present have been deeply religious.

The girl's "atheistic" convictions are hardly very deep-lying. Her information is very limited; she is not experienced in thinking, and she feels the novelty and attraction of the new, big world which she is just entering. She needs a chance to find herself. A friendly freedom at home will be a real help. The chances are that sooner or later—probably sooner—she will return to the fold and be stronger for the experience she has had. I know of a boy, a year or two older, who had a similar difficulty. He "became an atheist" and stopped going to church. After about six months he concluded that "maybe it isn't right to be an atheist," and started back to church and church school.

Parents will do well to note that when young people reach such pronounced decisions and act upon them, they frequently do not have so much confidence in their own judgments as may appear. From doubting religious and other beliefs they pass to doubting themselves, and they reach out for something more substantial. By giving them opportunity to come around to their own conclusions, the results will be much better than if undue suasion or pressure were used.

The Daily Nap Beneficial

• My two-year-old boy is a healthy fellow, but on many occasions he is restless at night. He rolls and tosses before he goes to sleep. Frequently he

wants to talk, sing, or romp, when he is already very tired. He plays hard during the day and takes almost no time out for rest. I should think that he would be fatigued enough by bedtime to settle down to sleep at once, but that rarely happens. I am disturbed about this continuing problem. Have you any suggestion?

A CHILD's rest at night is determined to no small extent by his experiences during the day. You have stated that your son plays hard and takes very little rest. Unless there is some physical difficulty, which your physician can discover, it is probable that his trouble is the result of too active days. Some children are very high-strung, and whatever they do is done in feverish haste. They hurry from one thing to another. Some adults have the same kind of problem. After a strenuous day of anxious hurrying, they find it difficult to settle down to rest at night, even though they are decidedly fatigued. The fatigue poisons, thrown into the blood stream, counteract the feeling of being "worn out," and stimulate further activity. Complete exhaustion is the ultimate result.

The child should be directed to quiet pastimes for a half hour before going to bed. Exciting stories, romping, and active games should be ruled out. Calm, sleep-inducing conversation, leading up to a Bible story and prayer, will prove helpful.

But more than that ought to be done. This boy should also have a long nap during the day, at whatever time is most convenient for his mother. The nap, however, should not extend beyond the middle of the afternoon, lest it, too, interfere with the night's sleep. Even though the boy should not sleep all of the time, he ought to remain in bed undressed. The daily nap ought to be a part of his regular routine until he is about seven years old, and even long after that time it would be an excellent thing if it could be worked in. Adults, too, who have strenuous schedules would profit from a brief nap arranged to occur at the time most convenient for complete mental as well as bodily relaxation. A noted educator, much in demand for addresses at evening gatherings, formed the habit of taking a daily "after dinner" nap just prior to leaving for his engagement to speak. His keenness was widely recognized.

THE CHURCH CAN HELP

Hood College Conference Agreed on Importance of Christian Contribution to Just and Permanent Peace

By DR. LLOYD M. KELLER, Baltimore, Md.

TO BRING the mind of Christ to bear upon the perplexing problems of creating a global, just, and durable peace is the church's responsibility. In recognition of this responsibility, 244 church leaders met for two days in a regional conference on a just and durable peace at Hood College, Frederick, Md., June 16-18. Among seventeen denominational groups from Maryland, Delaware, Washington and northern Virginia, represented among the delegates, were 86 Methodists, 24 Evangelical and Reformed, 23 Protestant Episcopal, 22 United Lutherans, 18 Presbyterians. Denominational unit representation was in proportion to membership in the regional area. To our knowledge, this was the first conference of its kind in America since the Delaware Conference in Ohio more than a year ago. The Hood College Conference was sponsored jointly by the Council of Churches and Christian Education of Maryland, Delaware and the Washington Federation of Churches. Fourteen months of planning had gone into the preparation for the conference.

What Can the Church Do?

The purpose of the Hood Conference was:

1. To stimulate and crystallize Christian thinking on peace aims and the problems of post-war reconstruction.
2. To call churches to an acceptance of their responsibilities regarding national and international policies relating to the post-war world.
3. To interpret the guiding principles and findings of the National Study Conference held at Delaware, Ohio, in 1942.
4. To formulate specific plans for intelligent, constructive and vigorous action by the churches in the future to the end that the peace to come may be grounded in Christian principles.

The basic work of the conference was done by four commissions which studied the religious, political, economic, and social bases of a just and durable peace. Groups of selected persons familiar with these respective fields had met previously during the months of preparation and carefully prepared preliminary statements which became the bases of discussion in the four commissions at the conference. Beginning with these preliminary propositions the commissions in hours of open discussion and debate presented commis-

sion reports to the conference as a whole. Results of the work of the commissions were acted upon in plenary sessions the second day of the conference. The Right Rev. Noble C. Powell, Bishop-Coadjutor, Protestant Episcopal Diocese of Maryland, was the presiding chairman of the conference.

What Christian Leaders Think

Dr. Walter Van Kirk, executive secretary of the Department of International Justice and Goodwill, Federal Council of Churches, addressed the first meeting. He emphasized the global aspects of the Christian gospel and reminded the delegates that Christians are citizens of a kingdom that is global in its dimensions, and that America is offered the challenge of being a trustee to help supervise and preside over the destinies of the world.

Four other Christian leaders of national and international reputation addressed plenary sessions of the conference in addresses which were followed by open forum periods of discussion.

Dr. James G. McDonald, chairman of President Roosevelt's Advisory Committee on Political Refugees, spoke on "Post-war Readjustments in Europe," and called attention to the inescapable part that the United States must play in a world organization, the problems of food for starving populations, great areas of plague-like illness, dangers of chronic civil war, gradual substitution of responsible government for military rule in conquered nations, and the necessity of building solid bases for continuing alignments.

Dr. Hubert Herring, director of the Committee on Cultural Relations with Latin America, reviewed the foreign policy of the United States in relationship to Latin America and the new Good Neighbor Policy, and counseled realism in handling the facts of South America's vulnerability to enemy attack, types of government, natural resources, and poverty. He pointed out the necessity of respect for South American culture and the necessary exercise of imagination and affection in our attitude to Latin America's peoples.

Dr. William Ernest Hocking, professor of philosophy at Harvard University, with rare insight presented peculiar problems of the Far East, and indicated how urgently necessary is the application of the Christian conscience to those problems, the application of international law, the removal of the policy of exploitation, and the lifting of the standard of living of peoples of the Far East.

Dr. Mordecai Johnson, president of Howard University, in an eloquent appeal, pleaded for America's application of the Christian gospel to the relative bondage of 10,000,000 negroes in the United States.

How Shall the Christian Church Implement Its Convictions?

Aware that a just and durable peace does not just happen, but must be created, the conference gave its attention to practical steps of procedure for the local church in implementing the six propositions formulated by the commission of the Federal Council of Churches of Christ in America, and discussed in the pages of recent issues of THE LUTHERAN. Following the interpretive statement herewith adopted by the conference are set forth recommendations as to what the local church can do.

"We believe profoundly that only upon a religious basis can a just and durable peace ever be established. And we believe that no institution on earth is so peculiarly fitted to provide the necessary underpinning as the Christian Church. But the church of today is fairly helpless against the divisive and demonic forces which rend our world asunder so long as it is torn asunder within its own
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Chaplain Herbert Neve in Tunisia



Chaplain Neve conducting a service in a desert canyon in North Africa

I HAVE seen some hot spots of the Tunisian war. I have preached from canyons and desert wadi streambeds and foxholes, with my portable chaplain altar set placed in some tremendously strange places. While our men were working around the clock to repair airplanes hastily for the next big drive, I have called a few of them aside who could be spared from duty to hold a memorial service for the men killed in action. The men stood about silently with bared heads watching the sky and with tears in their eyes as I led the service and singing without instrument for their tentmates who had been killed. I have been in bombings below Kasserine Pass. I have watched human agony and have seen American blood stain the sand of Tunisian soil and have been with my men when they died in hastily improvised field hospitals.

And at the end of that same day which I shall never be able to erase from my memory, I have laid away our men in an American cemetery where rows on rows of white crosses gleamed ghostly white in the moonlight beside Roman arches and ruins where the Romans laid their own dead many centuries before. And I can say that the prayers of many of

the people have been wonderfully with us, and that their assistance has been felt.

In a war such as this, wherever an outfit happens to be, a chaplain has to try quickly to size up the possibilities of a situation, and jump in and try to supply the things that the men do not have. The soldier does have good food and excellent equipment. But personal consideration and a personal Christian interest in the individual is often only truly supplied by the chaplain. That is the chaplain's peculiar job.

It has been my policy to set up a large central day room and three sub-day rooms among dispersed men working in the field on airplanes. These are places in clean surroundings where men can come in and write letters and read magazines, and where a circulating library of six hundred books is kept, and where there can be musical instruments and popular singing, and men can be at ease and forget for the time being their tasks. In my centralized day room I set up a portable altar and hold a Vesper Sacred Song Service each evening of the week. On Sundays I preach at my central day room morning and evening and have taken as high as four services out into the field for scattered units in addition. Following the week

night services we hold French class and popular singing.

In May 6,000 men used our day rooms and 2,000 men attended church. Last month we sent 1,000 religious message cards to soldiers' homes to relatives signifying that they had attended divine services on foreign soil and urging them to write to the chaplain and tell him about the peculiar needs of their relatives in the army.

A program such as this really means keeping the army church doors open seven days of the week; and since the men are busy and then free at different times, many men have found it very convenient to find their church available and open for such long hours. I believe that the chaplain soldier assistant bore the brunt of the long hours of the Open Church policy often while I was out on field trips. This assistant has from the outset jealously guarded books and magazines and literature which are so precious here in North Africa, and kept writing tables provided with free pen and ink, and rendered hundreds of types of chaplain assistance. He played the old hymns on the portable organ at the numerous services with rare religious expression. He is a soldier of Jesus Christ and a good soldier of his country.

After a while our Commanding Officer saw the value of this program and made available for the Central Day Room the very fine reception room of the beautiful Hotel de Ville in the center of our area in a pretty little town. The hotel was beautifully trellised with flowers, and a gorgeous flower garden adjoining it. It was the most beautiful and central location in town. Someone facetiously remarked: "Now the chaplain is all set for a revival." And that is just exactly what we had. We held church every night for a month and a half.

Army men are shy of the term *revival*. But if a genuine revival means the entrance of new spiritual life from God, that is exactly what we experienced. We went through a book of the Bible verse by verse. We held a pre-prayer meeting, and we had five or six men lead in audible prayer in the meeting proper. We had fine Gospel singing, and the men often took over the entire meeting and led it themselves in

Photographs by U. S. Army Air Force Photo Laboratory.

free forum or question box style. The old doctrines radiating about the central truths of God's grace were stressed. There were definite decisions for Christ and two adult baptisms. Many another soldier who wanted privacy found the unutterable peace of God in private consultation and prayer in the chaplain's quiet room. Another chaplain joining with us had converts of his own. Some men acknowledged that they had attended church there for the first time in twenty years. They said that what attracted them was the religious reality in our meetings.

One very fine young soldier came shyly up to me asking me to censor a letter. In it he said to his relatives at home: "A man almost jumps off the deep end sometimes out here. But of late I have just gotten around to going to church, and it has helped

Back of the World's Chaos

(Continued from page 9)

global view, a vision of the *whole* Church, the ecumenical Church, and not only of the Lutheran Church. Likewise the conception of the sphere of the ministry will have to be widened. In Christian education provision will have to be made for adults as well as for youth, and the work of the Church will have to be concerned with life as it has to be lived all seven days of the week.

Coming Post-war Problems

Guests at Seminary Week listened with intense but hopeful interest to a presentation on "The State of the Church" which was made by **Roswell P. Barnes**, Associate Secretary of the Federal Council of Churches.

selfishness, cynicism and social instability."

Dr. Barnes further expressed his views concerning democracy as follows:

"The question is whether democracy can be made more sound and effective. There is not as much faith in it as there was in 1918. What can the church do to restore and maintain this faith? The usual answer is: Define principles without pronouncing judgment on procedures, and create the will, both in the church and in the community at large, to support public policies which are in accord with Christian principles. But that is not enough; for, on the basis of this formula only, it is too easy for Christians to escape their responsibility for devising procedures.

"Without committing itself to procedures that are too highly particularized, the church can go half way in suggesting how a given principle ought to be put into practice. For example, the church can say that the peace treaty must provide the political framework for a continuing collaboration of the United Nations, and, in due course, of enemy nations; but the church should not presume to say whether there shall be a league of nations, or regional leagues, or federations. The church's influence must be kept on a non-partisan, non-technical basis."

Dr. Barnes did not omit an allusion to the main apology for his organization, the Federal Council of Churches, whose basic objective is the achievement of Protestant co-operation. One quotes:

"But to bring their influence to bear fully upon the solution of these problems, the churches will have to co-operate with each other. To be effective in creating a spirit of unity in the local community and in the world at large, they must exhibit unity among themselves. The task of the church transcends denominational differences. As compared with the situation in 1918, the great new fact is the ecumenical movement, with its mystical fellowship of worship, study and action, that is laboring to keep open the channels of communication between Christians in all lands. Only thus will the church be prepared to take up the work of reconciliation the moment the war has ended."



Sunday Night Song Vespers in North Africa in Central Day Room

me. The chaplain upholds Christ, and the prayers of the men are beautiful in their sincerity. There is nothing that satisfied so deeply as the truth of the everlasting Gospel."

Packages of considerable size may now be sent through the mail marked **For: Chaplain** ——— "In Official Capacity."

Our Day Room needs envelopes, stationery, chewing gum, hard candy, pocket combs, face wash cloths, also V-mail.

Chaplain H. T. Neve,
34th Service Group.
APO No. 528, c/o Postmaster,
New York City, N. Y.

They were startled by the comment of Dr. Barnes that "the churches on the continent of Europe which are suffering most sincerely, are being revitalized more rapidly than the churches of Britain and America." In his opinion, "It is from these churches and the young churches on the mission fields that leadership after the war may be expected to come." He also declared:

"The task of the church is to get people to understand that the fundamental issues are moral, and that any attempt to return to imaginary good old days of 'normalcy' such as was made after 1918 will only lead to another moral collapse with attendant

SACRED SENTENCES AND OBSERVATIONS

With God is my salvation and my glory: the rock of my strength, and my refuge, is in God. *Psalms 62: 7*

AFTER a tidal wave overwhelmed Galveston in 1900, killing thousands of people and destroying property, George Boschke, an engineer, constructed a great wall on the Gulf side of the city. When later another great storm came and a telegram stated that the sea wall had given way, Mr. Boschke smiled and said, "Someone has made a mistake. I built that wall to stand." And it was learned that he was right; it stood. A tidal wave of irreligion and anti-religion has been sweeping over the world, but the Almighty has built a sure wall of "salvation."

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Now therefore fear Jehovah, and serve him in sincerity and in truth. *Joshua 24: 14*

BEFORE his death Joshua called the tribes of Israel to a great gathering at Schechem. Surrounded by the elders, judges, and other leaders, he gave them a farewell message in which he stressed that "the fear of the Lord is the beginning of wisdom." But that fear should be based in love to Jehovah Who had shown His special mercy and care, and should be expressed in willing and loyal service.

+ + +

And Joshua said unto all the people, Behold, this stone shall be a witness against us; for it hath heard the words of Jehovah which he spake unto us. *Joshua 24: 27*

A LARGE stone stands near the ruins of ancient Carthage as a silent witness to the falling of its great walls and the passing of its glory. This solitary sentinel reminds the soldiers in Tunisia, as it has reminded all who have traveled that way since the time of Hannibal, that earth's glories fade as pass its greatest conquerors. But memorial stones are not just reminders of what has been: they have an eternal message in the truths to which they bear silent witness. Joshua pointed to the

great stone set up at his command beneath an oak beside the sanctuary and gave the warning of our text. The very rocks and hills tell us in the silences to hearken to God's commands.

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But unto this day, whensoever Moses is read, a veil lieth upon their heart. *II Corinthians 3: 15*

IN five marvelous books—the Pentateuch—Moses tells of the origin of the universe and the beginnings of the human race at Eden and again at Ararat. He rehearses the story of the special family gathered by grace out of Ur of the Chaldees and led by faith into a land of promise, cared for later in Egypt, and then by him who wrote the record and gave the law was brought back again by way of Sinai to the "holy land." Their divine Creator and Guide was revealed to Moses not only as the one and only true God but as Jehovah "the ever-living, ever-present Friend." It was for Jesus, of the tribe of Judah, to remove that "veil" by the hand of Deity.

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Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is acceptable to him. *Acts 10: 34, 35*

IN these days when race hatred is deliberately cultivated among men, and even children, it is refreshing to hear a battle-scarred marine like Corp. Richard M. Preston, who did his share of fighting on Guadalcanal, testify that while the Japanese are "mean fighters," their better representatives when captured frankly admit that "they didn't want to fight, but had been sent across anyway, and were trying to do their duty, as we are doing ours. And we got along fine with them." Wherever Christianity makes contact and arms are laid down, the spirit of brotherhood is implanted. Our text contains the words of Peter, the converted Jew, to the enquiring Roman centurion.

By J. WILLIAM McCAULEY

Our old man was crucified with him, that the body of sin might be done away. *Romans 6: 6*

By a recently developed process, sea water can be transformed within thirty minutes from a death-dealing potion into refreshing water. The briny and poisonous substances are eliminated by action of certain chemicals and a strainer. Very simple, that seems; yet when it is installed on lifeboats precious lives may be saved. It is the divine way of recreating a spirit that is dead in trespasses. The "old man" of death is "crucified," the "body of sin" is cast out, by the Regenerator of souls. No half-way cleansing will suffice. The process of redemption is complete. The water of "eternal life" is made available for all who would partake.

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For sin shall not have dominion over you: for ye are not under law, but under grace. *Romans 6: 14*

A BIG American bomber was hit 594 times, according to report, and still got back to base. Exceeding all other aircraft in strength, range, and precision in bombing, the Flying Fortress mounts the skies and rides forth to victory. The Pharisees of Christ's time claimed they were beyond all others faultless, invulnerable in their boasted righteousness, and able in themselves to overcome all sin. But the arrows of Truth as hurled by the Son of God pierced through their armor into their hypocrisy, and shattered their pride and selfishness. Only when you trust not in the works of the "law" for salvation, but rely on the "grace" of the Almighty shall sin "not have dominion over you."

PRAYER

GRACIOUS FATHER, Who hast called us to be Thy children, give us grace, we beseech Thee, to show forth Thy praise not only with our lips but in our lives. May we walk as children of light; through Him Who is our righteousness, even Jesus Christ our Saviour. Amen.

What I Like About the Lutherans

"The Christian Advocate" permits Reprint of an Article in its Issue of June 3, 1943, by NOLAN B. HARMON, Jr., who has written concerning himself, "I am a Methodist and whatever good I find in any other church, I like to claim belongs to my own."

THE Lutherans I like because of their *pastoral relationship*. Especially does this assume vast importance in the way the Lutheran home is overseen by the man who feels himself responsible to God for that home. It is not the pulpit work of the Lutheran pastor—or any pastor—which usually achieves long-remembered results. It is a man's watchful care over the lives of his people.

With the Lutherans the traditional pastoral call is not a casual, pass-the-time-of-day occasion. He doesn't visit his people to "kid them along" or to keep a home in a good humor. He goes into each house as the representative of God, and both he and the family know that he comes in that capacity.

Children are carefully brushed up for the occasion, and there is awe and there is dignity about the pastor's examination of the children's lives, habits and ways.

All this may have made a somewhat jarring note as it came into the give-and-take of our American life, but it got results—and still does. The home realized that something of transcendent import had taken place when the visit was over, and its members never forgot the experience.

I like the way the Lutherans *guard their Communion table*. They may stress a certain sacramental aspect of this service to a degree that we do not. Indeed, some Lutherans have termed the Communion "the mass," and all believe in the "real presence" of the Lord at Communion.

Our Lutheran friends believe, however, in the real presence not after the Catholic theory of transubstantiation but that while one takes actual bread and wine, he also takes *with* that bread and wine the body and blood of the Lord.

Holding this theory, it is no wonder they protect so well the Communion table and ask that private examination and public life be such that one may find himself conscientiously able to approach it with his brethren. Kept for special occasions, the Sacrament is that much more magnified for every believer.

I like the way they *teach their young people*. Their catechetical work may be rather strict, but if we were to put more time on ours, we would do a much better job. One does not find Lutheran

homes breaking up, that is, Lutherans who have been brought up in the Church. Their young people marry and stay married. Nor do the Lutherans get excited over "sex education," or give out half-baked pamphlets counseling those about to be married, after the fashion of certain of our own brash young ministers of a few years ago.

The Lutherans do a better job by stressing that which is at the heart of marriage and every successful personal relationship—the fact that it is *character* which counts and not particular methods and procedures. The right sort of person will have the right sort of relationships, and all the blueprints, diagrams and techniques given to the wrong sort of person will accomplish no good.

I like the *Germanic stock* in the background of most Lutherans. True, we are fighting the Germans at present, but whoever fails to see that the Teutonic blood has made a great contribution to the life of our own America has failed to read our country's history aright.

The tragedy is that these stalwart people across the water, once great in science, music and education, have had their prodigious energies directed along demonic lines and cannot make their contribution to civilization today as magnificently as they have done in the past. Would that Luther, and not Hitler, could direct modern Germany, Niemoeller and not Himmler be their spokesman!

As for the Lutherans of Scandinavian ancestry, these children of the Vikings have brought to our nation a moral robustness as imperishable as the blue of their northern skies. May the idealism of stalwart strength of the Lutherans continue to bless us in their, and our, America.

The Church Can Help

(Continued from page 11)

ranks by its denial of brotherhood and love. If it is to make the contributions it can and ought to make toward healing the wounds of a war-weary world, the church we know must somehow recover an experience similar to that of Pentecost, when all hearts were moved by one spirit of fellowship and of common loyalty to one Lord."

This the Church Can Do:

- The careful study by all churches of plans such as that of Stanley Jones for Church Federal Union, providing as they do opportunities for the church to demonstrate "the reality of the peace, unity and co-operation which it recommends to secular society."

- Regular and sympathetic study and support of all inter-faith and inter-denominational movements here and abroad, especially such agencies as the National Conference of Christians and Jews; the Federal Council of Churches; the International Council of Religious Education; and the World Council of Churches. These should receive increased attention in college and seminary courses, in sermons, pastoral letters, church bulletins, and church school lesson materials.

- Active co-operation by all local churches with all other religious groups in the community at points of common interest and concern.

- The encouragement and guidance of the study of non-Christian faiths in church school and other study groups especially with a view to discovering their value and service in making a better world and in finding a more adequate basis for lasting world peace.

- A wider recognition of the high worth of the Christian missionary spirit and skills in the religious foundations for lasting peace, and a more effective use of the educational, industrial, medical and spiritual accomplishments of the missionary in all our future approaches to non-Christian peoples.

- That a Social Action Committee be created in each local church and the appropriate committees of the Washington Federation of Churches, and the Council of Churches of Maryland-Delaware seek to inform and stimulate action of such committees.

- That inter-racial fellowship be developed increasingly through such avenues of approach as—

- a. Personal friendships between persons of different races on the basis of equality,

- b. Inter-racial group activities such as—

1. Study groups on problems of mutual concern.

2. Fellowship worship services such as those held in Baltimore and Philadelphia.

3. Exchange of speakers.

4. Social service projects.

- c. Increased relationship in the Christian spirit among racial minorities.

- That local churches be urged to sponsor the relocation of Japanese-American Christians in individual Christian families.

- That the churches combat malicious propaganda directed toward race hatred.

Across the Desk



THAT slang phrase, "Wake up, brother, you're dreaming," occurred to us when we read in a recent issue of the *Christian Advocate*, "Why I Like the Lutherans." (You'll find it on page 15 of this issue.) Of course, the high esteem therein expressed by a friendly fellow believer can be literally true: certainly it is partly true, and to that degree we are entitled to a bit of pride on the basis of the virtues the good Methodist has perceived in us and the good Methodist journal has published about us.

But we restrain completely any impulse to subject Mr. Nolan B. Harmon to any sort of questionnaire, or localization. He is a rare example. Our only regret is that there are so few of his ilk: we could use their testimonials with powerful effects in many places in which we are attempting to work.

Candor compels the confession that the comments over-compliment us with regard to the degree to which pastoral care, sacramental appreciation, orderly thought for youth and respect for inherited tradition are practiced among us. Certainly we acknowledge the basic value in the four qualifications above named as objectives of our ministers and congregations; and for our sincere intentions we offer a quotation from St. Paul's letter to the Philippians, "Not as though I had already attained, either were already perfect." Yes, we are trying and we are encouraged by results, but we have not achieved a three-point landing, as yet. Nor have we skidded.

Charity for China

AMONG the numerous bulletins received by THE LUTHERAN is a small but very attractively prepared one, called *China Relief and the Churches in 1943*. The phrase China Relief comprises the administration of aid conducted under Protestant management. Co-operating denominations or agencies are listed. Among them one finds Augustana Lutheran

Synod, Lutheran Free Church and United Lutheran National Headquarters. This last we interpret as an effort to name the National Lutheran Council, whose eight Lutheran bodies have united in appeals for World Service. Maintenance of mission operations in China and elsewhere is one form of service for which Lutheran World Action has planned participation. Our United Lutheran Church in America sincerely appreciates and approves this item in its program of practical fellowship.

The Church Committee for China Relief, located at 105 East 22d St., New York, uses denominations in its agencies of contribution and distribution, but the ministry in which it is engaged is not ecclesiastically bounded. Church organizations in America have been told the story of China's needs and sufferings. Missionaries and converts of all denominations, resident in the sorely stricken country, have received the gifts and put them into relief work. Those reached are victims of bombing, flood and famine. Hospitals and orphanages are subsidized, refugee camps are maintained, and rehabilitation projects in the fields of industry and agriculture are promoted.

Some idea of the resources for deeds of serving love for which missions, their property and converts have facilities, can be formed by noting the following statistical facts. We quote from the pamphlet:

"When the war started in 1937, there were in China not less than 11,450 Christian missionaries from Europe, America and Australia. 5,300 were Catholic and 6,150 were Protestant. They included besides the clergy, doctors and nurses, sisters of charity, teachers and research workers, writers and translators."

In view of the frequent "misunderstandings" of the spirit of Christians who send or carry the gospel of Jesus Christ to lands where other cults have a major influence over

people, we quote two more paragraphs from the pamphlet:

"This devoted group had left their homes in order to share their best with the people of China. First and foremost they brought the Bible with its message of the gospel of the grace of God as revealed in Christ. In addition they brought modern medicine—opening the first hospital over a century ago and gradually increasing the number to 274—three-fourths of all civilian hospitals in China today

"They also brought modern education, built up schools and colleges which gradually transformed China's whole educational system. For the Chinese Government adopted the idea of universal education and built up modern schools and colleges of its own. But even today the sixteen Christian colleges—thirteen Protestant and three Catholic—occupy a very important place in the intellectual life of the country. To classical studies they have added scientific agriculture, animal husbandry, medical training, and many other practical courses."

It is not surprising that a movement so nobly generated and sustained should gain the appreciation of China's most thoughtful people. Easily explained is the welcome which a sorely harassed nation extends to the American government, in whose experiences with democracy it has seen justification to refuse the proffered aid of a Mongolian neighbor, the Japanese. They are not deceived by the militarism that is issued and aimed by Tokio nor do the "isms" promulgated by Mussolini and Hitler attract them. On the contrary they contend patiently, assured that in the future, new avenues of contact between Orient and Occident will be opened for the mutual benefit of East and West.

SUNDAY GARDENING

Just two decades ago we rode by train from Copenhagen, Denmark, to Berlin, to Leipzig, Germany. The early part of the trip was at night, but during the following forenoon the route was among farms whose fields seemed to be used for pasture rather than for growing grain. One could see herds of cattle grazing or assembled in the barnyards. The afternoon part of the trip was from Berlin to Leipzig: to our eyes it was very different from rural scenery in America.

The fields were tiny, and not sep-

arated from each other by fences. We were told that land was so necessary for planting that none could be spared for boundaries. It was harvest time and the reapers were at work in the grain fields. Men and women were cutting and binding wheat, the reaper swinging the "cradle," a tool we had not seen in action since boyhood. In some instances where the area was quite small, the sickle was in use.

The presence of women toiling side by side with their men folk was an unaccustomed sight. Also it was Sunday afternoon: it occurred to us that both chivalry and regard for hallowing the Lord's day had lost influence in the Motherland of the Reformation. After all, "Remember the Sabbath day to keep it holy," is as much a unit among the ten laws of Moses as is, "Honor thy father and thy mother," or, "Thou shalt not kill."

Sabbath Observance

That journey to Eisenach to attend the first Lutheran World Convention gave us our first opportunity to contrast European customs with our own. We were somewhat prepared for a contrast, having read in a discussion of Sabbath recognition that there are, or were, three types of Sunday observance, namely, Parisian, Continental and Puritan. It was generally agreed that the New Englanders went beyond Mosaic legislation in the prohibitions named the Blue Laws, but it was erring on the safe side.

Anyhow, it soon became apparent that the Germany of 1923 could plead necessity for gathering every particle of food stuff for the coming months. Then in a recent trip to preach at a semi-suburban church, we discovered that American "war gardens" are now thronged with men and women on Sunday who no doubt would plead as an apology their nation's call for labor in the intervals of other employment. Indeed, the government declares quite frankly that industry must adopt a seven-day schedule.

But the policy of making Sunday just another of seven days is heavily weighted with a moral and social as well as a physical factor. In the Mosaic code of laws, the seventh day was set apart from the rest of the week partly to insure a period of

rest from labor. In that enactment there was the thought of adequate restoration of energy and attitude of mind and heart. There was also the insurance that God's creative and upholding partnership with man would be recognized.

There was a third purpose, namely the weekly assemblies of the people for corporate worship, prayer, and fellowship. While personal and family communion with God was instituted and given place in every time of need and at least daily, such individual spiritual acts were not the equivalent of the Sabbath gatherings.

The assembly of the people on the Lord's day is the Christian continuation of the Hebrew principle of community worship. The fruits of corporate meetings by the companies of believers are related to the moral and the social vigor of a community in the same way regular individual devotions are effective for personal piety.

Neither industry nor labor, neither nations nor neighborhoods, can put obstacles in the way of weekly worship by the members of churches without exposing the whole program of production to dangers of degeneration. In some parts of the world (in Scotland for example) where the need of production for warfare is evidently all-absorbing, clergymen have been designated as chaplains to manufacturing plants. Periods of time are arranged among the shifts so that the sense of God's nearness to us and our dependence on Him will be maintained.

America is prone to over estimate its self-sufficiency. The warning is due us not to forget that every good and perfect gift cometh down from above. Among such are the four freedoms. What shall it profit us to defeat totalitarianism and lose spiritual dependence on our God?

TRULY LUTHERAN

Among the communications received in July by ministers of the United Lutheran Church was one from the Board of Social Missions, or rather from one department thereof. The Committee on Evangelism has sent a statement of fact in which the attention of every pastor was called to the enormous number of "changes of residence" which have taken place in the last three or

four years. The communication quotes an estimate that twenty million persons have changed their communities in acceptance of forms of occupation directly or indirectly related to "the war effort." Ten per cent of these are estimated to be Lutherans, it is stated.

The suggestion is made that every pastor investigate his roll of members, check removals, find by inquiry to what Lutheran parish they have gone, and then forward his information to the pastor of the parish into which the person or family has moved. In case there is no Lutheran church in the community involved, the information should be sent to the **Board of Social Missions, 39 East 35th Street, New York (16), N. Y.**

For the convenience of all parties concerned, a special card has been devised by the Board of Social Missions on which names and addresses may be sent. Three or more of these cards are inclosed with the communication, and doubtless more are available on application to 39 East 35th Street, New York.

It will be not only interesting but highly significant to note the responses to this request. It is an arrangement the use of which by pastors and congregations will indicate the degree to which our "care of souls" is real enough to produce action. It seems probable that every congregation in the U. L. C. A. has contributed one or more families to recently formed communities.

The alternative is some sort of visitation for which a general organization is the sponsor. One such is in process of functioning: a pamphlet explaining its nature and objectives has reached our desk. Its name is Christian Commission for Camp and Defense Communities. It is sponsored through the Federal Council of Churches, the Home Missions Council of North America, the General Commission on Army and Navy Chaplains, and the International Council of Religious Education.

We have no objection to a united effort. We do recall the comment of a country observer who criticized not the will but the reasoning of a man who could have put out a fire with a personally applied bucket of water. What he did was ring a bell and organize the neighbors into a fire brigade. Meantime the house burned down.

THE LAST OUT OF BONDAGE

By Nathan R. Melhorn

Moses' Leadership Yields Escape of Israel From Egyptian Authority
Exodus 13: 17-22; 15: 17-22a. The Sunday School Lesson for August 8

WERE one engaged in writing a review of the Book of Exodus; that is, such an analysis of its contents as would be drafted by one who was asked to write a critique of this section of the Old Testament, one of the main divisions would be marked at the twenty-second verse of the fifteenth chapter of the book. It reads: "So Moses brought Israel from the Red Sea, and they went out into the wilderness of Shur." There would be the distinction in this particular verse that it marks the end of former relations with Pharaoh and the land of bondage, and it introduces the long journey from the shore of the Red Sea to the Jordan Valley and the occupation of the land of which the descendants of Abraham were to be the heirs.

Subdivisions in Israel's History

One might subdivide the history of Israel into a series of segments. The first of these would contain the call of Abraham, his journey to the Promised Land, his death there, after he had committed to Isaac, his son, the record of the promise made to him that his descendants should be a chosen people.

The next period would begin with the death of Abraham and would extend to the time of the famine in Egypt, the trek of the family of Jacob in order to enjoy the favor of Joseph, and the settlement of these "heirs of the promise" in a section of Egyptian territory east of the delta district of the River Nile. There the people abode, at first enjoying the favor of the ruler of Egypt. Later on they became the subjects of his jealousy. They were treated as slaves, and studied cruelties were visited upon them by their taskmasters.

A period of approximately 150 years elapsed, one commentator has written about the period of time between the death of Joseph and the call of Moses to become the leader of these people. At the close of that interval, active steps were inaugurated at the command of Jehovah to accomplish the destiny which was in His mind for the redemption of the world from sin. Moses' life was preserved under the guardianship of divine Providence. His flight into Egypt began the process of preparation for leadership, and in due time the signal to start came to him in the form of a burning bush and a revelation of the nature and nearness of God. Acting upon these, he in company with his brother Aaron returned to the palace of the Pharaoh and placed before that unworthy king the demand which he had been told to present.

"Let my people go," was the essence of his communication to the king. After some stern discipline which was administered to both the Israelites and the Egyptians, Pharaoh's consent was obtained; the first eating of the Pass-over lamb and the institution of that annual feast were accomplished; and the people, together with supplies and equipment which the Egyptians had been "persuaded" to give to them, were in readiness to leave.

Guidance Provided

The sacred narrative mentions two places to which they journeyed, the location of both of which has been obscured by the passing of time. We chiefly have the names, Succoth as the point of departure and Etham, "in the edge of the wilderness," as the point at which the first stop and the first encampment were made. Moses and all the people were directed upon the course which they followed by a phenomenon of nature. There was the cloud that went before them by day, and there was the pillar of fire to give them light in the night.

Had they continued their course in the direction in which they started, they would have come speedily to the southern border of their promised inheritance. But before arrival, they would have encountered a warlike people of whom the title is the Philistines. For such an adventure of conquest they were not prepared, and Moses acted in obedience to divine guidance, turned southward from Etham, and journeyed to Pi-hahiroth.

In writing the record of the journey, Moses remarked also that the willingness of the Pharaoh to release the people from their bondage did not stand

the passing of time. As was stated in a previous study of the early chapters of the Book of Exodus, these people, whom the plagues had persuaded Pharaoh to free from their bondage, were a valuable asset to the kingdom, and one can readily understand that under pressure the Pharaoh was persuaded that he had acted unwisely in releasing them. Whereupon he organized his army, and sent them to intercept the fleeing people.

The two nations—for by this time Israel's qualifications to be titled a folk had been developed—met at the western shore of the Red Sea. The Pharaoh was sure that they had entered into a trap where they would fall easy victims to his armed host. The fourteenth chapter reports dramatically the gathering of the army and the pursuit of the Israelites.

Anxious Days

The children of Israel both saw and heard the approach of this mass of hostile armed warriors. Once again they were frightened, and once more they hurried to their leader to complain to him that he had brought them into the wilderness to die victims of the powerful armed forces of the king.

One can evaluate the character of Moses by observing the power of his leadership over the people at a time when they could be excused for thinking that they were about to be conquered by superior forces and returned to an increased form of servitude. "Moses said unto the people, Fear ye not, stand still, and see the salvation of the Lord, which he will show to you to day: for the Egyptians whom ye have seen to day, ye shall see them again no more for ever. The Lord shall fight for you, and ye shall hold your peace." That he was believed demonstrates his ability as a leader.

It was then that the miracle of the parting of the waters of the Red Sea occurred, so that the children of the promise were enabled to march across. When they were pursued by the hosts of Egypt, the waters returned to their course and overwhelmed the Egyptians.

When the Hebrews had crossed over the sea and the returning waters had covered the pursuing Egyptians, under the leadership of Moses and through the lips of Miriam, his sister, the people joined in a song of rejoicing. "Sing ye to the Lord, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea."

DAILY BIBLE READINGS

August 2-8

- M. God Leads His People. Exodus 13: 17-22.
T. The Command to Go Forward. Exodus 14: 10-15.
W. The Enemy Overwhelmed. Exodus 14: 26-31.
Th. God's Mighty Arm of Defense. Exodus 15: 17-22.
F. The Almighty Leader. Psalm 77: 11-20.
Sat. Trust in the Lord. Psalm 37: 1-7.
S. The Lord Our Help. Psalm 124: 1-8.

THE YOUNG PEOPLE

By Amos John Traver

Why Some Pleasures May Be Dangerous

II. Timothy 3: 1-5

PAUL's letters to Timothy ought to interest every young person. Timothy was a young man, and the old veteran Paul was almost a foster father to him. Besides, Timothy was preparing to give his life to the same great purpose that possessed Paul. The love of Jesus Christ constrained young Timothy, too.

In our Scripture lesson Paul is listing some of the dangers to a vital faith, some of the tests Timothy would meet. He writes, "In the last days there are going to be hard times. People will be selfish, avaricious, boastful, arrogant, abusive, undutiful, ungrateful . . . with no self-control, brutal, with no love of what is good . . . *caring more for pleasure than for God*, keeping up the forms of religion but resisting its influence." Paul is making sure that his young friend faces the facts. He does not want him to be disappointed and disillusioned when the going becomes rough.

Our young folks in service are prepared for war in the same way. A young soldier told us recently of crawling several hundred feet while live machine gun bullets flew over his head. If men are going to face the dangers of war bravely, they must know what they are facing. They must not be surprised by the bitterness and hate they are to meet. Soldiers in the army of the Lord need training like that so that they will meet the foe with endurance.

Many volunteer with enthusiasm for the war against sin, but soon lose their enthusiasm.

Among the signs of degeneration Paul includes caring for pleasure more than for God. In a pleasure-mad age this warning ought to give us pause. People are setting up the idol of pleasure and sacrificing everything on its altars.

Pleasure Betrays Itself

The great king Xerxes is said to have offered a prize to anyone who would invent a new pleasure. This suggests that he was tired and bored. He had lived for the gratification of his own selfish desires. He ruled the world and needed only to express a wish and all the world sought to please him. Yet he found no satisfaction in all his possessions. His taste was sated.

Pleasure is like a narcotic. At first it stimulates and sets the spirits atingle with happiness. But its influence soon wears away and another dose is required. This too fades, and another and another are necessary. Each dose must be a bit stronger than the last, until the system no longer finds satisfaction in the drug and life becomes unbearable. Around us are countless thousands who rush hither and thither, from one place of amusement to another. They try everything. Their voices are loud and their laughter forced and shrill. They think they are having a good time. Leave them alone with themselves and they are bored and remorseful. Finally the quest for pleasure ends in complete disillusionment.

The prodigal was like that in Jesus' parable. He, too, thought he could have such a grand time, doing as he pleased and spending his money on luxuries. His quest ended in tragedy. Pleasure is like the fox-fire that leads the unwary deeper and deeper into the swamp until he is irretrievably lost. The love of pleasure defeats itself.

Pleasure Absorbs Us

Pleasure has a subtle way of taking possession of us. It is a jealous god, demanding more and more of our time and energies until we have nothing left for the true God. Once we read a modern parable. A builder secured a contract to build a house on a busy street. He went out and spent all his money buying bricks and lumber and nails and all such things with which men build. Then he began to build the scaffolding. He commanded his workmen to build it of the best lumber, and he watched to see that they built it not only strong but beautiful to the eye. Every joint matched and the design was worthy of an artist. When the scaffolding was finished, he had it painted. The men of that town looked with wonder upon it. Now it was time to begin upon the house itself, but all his materials were gone and—what was even worse—his credit was gone too. He had spent all his time, his money, his workmanship, and his artistry upon the scaffold. There was none for the house.

Life tempts us to be as foolish. There is nothing wrong with scaffolding. It is necessary for building. Pleasure too is necessary in life. It is diversion of the resources God has given us when we devote ourselves wholly to the things that do not last. James speaks of building with hay and stubble and other easily burned materials. Pleasure easily absorbs so much of us that there is nothing left to fulfill the purpose with which God has created us. Of course God wants us to be happy, but it must never be the supreme purpose of our lives. Happiness comes as a by-product of life unselfishly lived for others. The pursuit of pleasure is selfish; and when self is placed on the throne of our hearts there is no room for Christ.

Pleasure Becomes God

In Babylon were the famous hanging gardens. They were built on an artificial hill, 1,000 feet square at the bottom, rising in terraces to a plateau on the top 400 feet square. Every known flower and shrub were brought to adorn it. They were built for the queen Amytis, homesick for the hills of her homeland and depressed by the flat river country. In the very center of the flowering hill the king had built a den for the lions of the arena. Creatures of death, they lived beneath the hanging gardens. So in the heart of pleasure is the peril of death.

We must not be blinded by the seeming beauty of a life of pleasure to the deadly dangers hidden within. Our god is that which we love most. Are we worshiping a good time? What do we spend each week in cold cash on a good time? How much time do we give each week to pleasure? How much talent do we invest in planning and enjoying amusements? When we have answered some of these questions, we may ask ourselves how much money, time, and talent we have invested in Christian worship and service. The answer will suggest whether we have exchanged gods, whether we "care more for pleasure than for God."

We must not leave this topic with the impression that there is no place for pleasure in our lives. Paul could undoubtedly enjoy a good clean joke as well as anyone. Christians are happy folks. Henry Ward Beecher said, "I don't believe in letting the devil have a monopoly on the good times," and again, "Mirthfulness is just as good, *in its place*, as conscience or veneration. Praying can no more be made a substitute for smiling than smiling can for praying." "*In its place*"—that is the key to the safe handling of pleasure.

* * * *

TO LEADERS: Topic date, August 8. Next topic, "How Pleasant Things Increase Spiritual Life."

Jewish Scholar Writes on Origins of Christianity

From Jesus to Paul. By Joseph Klausner; tr. by William F. Stinespring. Macmillan. 610 pages. \$3.50.

THIS is a scholarly study for serious students of the New Testament by the Professor of Modern Hebrew Language in the Hebrew University in Jerusalem. It is a companion volume to his well-known *Jesus of Nazareth* and, like it, was written originally in modern Hebrew and then translated into English by a Christian professor as part of an effort to lay a foundation for sounder relations between Jews and Christians.

The book is based on the presupposition, argued in his earlier volume, that Jesus never intended to found a new religion and spread it among the Gentiles. Dr. Klausner seeks in this work to answer the questions: Why did Christianity become separated from Judaism? How was such a thorough Jew as Paul able to formulate a faith with such an appeal to the Gentiles?

If we keep those questions before us as we read the book, we will conclude that a very satisfactory, well-documented, objective answer has been given. But we may be troubled, as we read, by the author's understandable over-sensitiveness to anti-Semitism so that he thinks he sees its shadow everywhere, by the urgent apology for nationalistic Judaism which keeps pushing up in the midst of objective scholarship and by his own personal and enthusiastic Jewish ceremonialism, the rejection of which would seem to be Christianity's greatest error.

The main thesis of the work is that the existence of a liberal Jewish Diaspora which gathered about it numerous pagan proselytes and God-fearers, and which had lost its national root, compromised its strict ceremonialism and unconsciously assimilated Gentile ideas, provided the audience and the organization for the rapid spread of a denationalized, spiritualized, personalized Messianism—which was Christianity. In developing this thesis we are given fine, detailed studies of the social-political-spiritual life of the Jewish Diaspora, the Roman thought world, especially Stoicism, religious syncretism,

and Hellenistic Jewish thought, including Philo.

The author's critical conclusions concerning Acts and the Pauline letters are along the lines of the best conservative scholarship. His summary of Acts and the Pre-Pauline Church is particularly good, vitiated chiefly by an inadequate presentation of the resurrection stories as visions of highly emotional individuals such as Mary Magdalene, Peter, and Paul the epileptic.

Paul himself is to be understood as a Hellenistic Jew whose special training in the nationalistic, ceremonial-centered Judaism of Palestine not only created the conflict which led to his conversion but also determined the direction of Pauline Christianity. The deeper moral and spiritual elements in Paul are not perceived because he is everywhere regarded as the arch-heretic who cut Christianity free from Judaism. Otherwise, Paul's work, writings and person are adequately estimated and summarized.

In discussing such matters as faith in Christ, salvation by grace, the Christian sacraments the author shows his literalistic tendencies and his inability to appreciate that which is symbolic of moral and spiritual realities. Thus, while he gives us a thorough, comprehensive, penetrative study of the bridge between Jesus and Paul, which is a permanent contribution to the literature on this subject, he is unable to rise to a full, unbiased appreciation of either Jesus or Paul.

WILLIAM C. BERKEMEYER.

For Parents and Teachers

The Faith of Our Children. By Mary Alice Jones. Abingdon Cokesbury. 175 pages. \$1.25.

THIS book was written to "suggest some approaches to guidance in the apprehension of God, in the realization of the meaning of salvation in human life, in the appreciation of the resources and the practice of Christian faith." The author admits the difficulty of the

task, and yet has presented in this small volume of twelve chapters much that is thought-provoking, stimulating and helpful.

The Faith of Our Children should be read by parents as well as teachers, for with all the development of religious teaching and training in church schools and other agencies, much that is fundamental—and in many cases the lasting influence—is that of the home; and the responsibility must in the final

analysis rest with the parents. For them this book will be of great help. It is well planned in arrangement of subject matter. It reflects the wide experience of the author in its sympathetic and convincing presentation, and should prove a valuable book for parent or teacher classes, or discussion groups.

"Parents and teachers must give a reason for the faith that is in them." They must be prepared to meet inquiring minds with sympathy, understanding, knowledge, and experience. This book furnishes material to guide them into a better knowledge and use of the Scriptures, a more discerning and effective use of worship, a clearer comprehension of the need of Christian social consciousness and the inherent power and value of the Church.

The two chapters, "The Neglected Children" and "The Church and Children," are especially good and meet an urgent need in a timely way.

EDITH W. CRIGLER.

Religious Revivals

Religious Progress Through Religious Revivals. By Frank Grenville Beardsley. American Tract Society. 177 pages. \$1.50.

DR. BEARDSLEY is the author of a number of books on the great religious revivals in the world. His particular field has to do mostly with great American revivals. His thesis is that the value of religious revivals must be tested on the basis of their fruits.

The Great Awakening in America under Jonathan Edwards and George Whitefield gave rise to a stimulus to higher education—in the founding of Princeton University, Dartmouth College, the College of Rhode Island and later Brown University, and the University of Pennsylvania.

The Great American Awakening of 1800 gave impetus to missions both at home and abroad. To this awakening may be traced the American Sunday school movement. The seed was also planted which later developed into the temperance movement, anti-dueling, and anti-slavery reforms.

The Great Revival of 1857-1858 stimulated by laymen found expression in the work of the Sunday school and the Young Men's Christian Association. The lay movement under Dwight L. Moody gave an added impetus to lay activity and was instrumental in the formation of the Young People's Society of Christian Endeavor and kindred organizations.

Religious Progress Through Religious Revivals shows conclusively that permanent contributions to the life of American Protestantism have been made through the revival movement.

A. U. GESLER.

Much of Grave Importance

(Continued from page 7)

Edward August Sheldon of New Haven, Conn., called to St. Matthew's Church, Brooklyn, N. Y. Graduate of Philadelphia Seminary.

Everett John Jensen of Woodhaven, N. Y., called by the Board of American Missions for work in Puerto Rico. Graduate of Philadelphia Seminary.

Franklin Leefeldt Jensen of Syracuse, N. Y., called by the Board of American Missions. Graduate of Philadelphia Seminary.

Arnold John Dahlquist of Rochester, N. Y., a graduate of the Philadelphia Seminary, was recommended by the Examining Committee and accepted by synod for ordination when he shall have received and accepted a call.

The Rev. Christian P. Jensen, pastor of Zion Church, Syracuse, N. Y., father of Candidate Franklin L. Jensen, preached the ordination sermon with a capacity congregation in attendance.

Pastors coming into synod by transfer are:

Adam Schreiber from the California Synod, called to St. Luke's Church, Rochester, N. Y.; George A. Martin, from the Michigan Synod, called to St. Paul's Church, Eggertsville, N. Y.; George R. Koehler, from the Pennsylvania Ministerium, called as Educational Director of the New Jersey State Hospital, Greystone Park, N. J.; Oswald Elbert, from the Ohio Synod, called to St. John's Church, Middletown, N. Y.; Robert O. Flechtner, from the Texas Synod, called to First German St. John's Church, Newark, N. J.; Henry W. Snyder, Jr., from Maryland Synod, called to Advent Church, New York City; Harold A. Wolff, from the South Carolina Synod, called to St. John's Church, East Potter, N. Y.; Harry M. Young, from the Maryland Synod, called to Epiphany Church, Laurelton, L. I., N. Y.

New congregations accepted into synod are: St. Paul's, Wethersfield, Conn.; Faith, Schenectady, N. Y.; Atonement, North Valley Stream, L. I., N. Y.; Gloria Dei, New Hyde Park, L. I., N. Y. These were all organized during the year under supervision of the Board of American Missions. Another in synod's family of congregations received at this convention is Ascension Church, Warren Township, New Jersey.

Among other optimistic Home Missions notes, Dr. Paul Andrew Kirsch, supervisor of synod's Home Missions activity, under the direction of the Board of American Missions, reported these: Four mission congregations assumed entire self-support; four assumed full support as to pastor's salary; and one relieved the Board of

further responsibility as to special grants. Nine missions made progress in the matter of property acquisition. In 1942, forty-four missions repaid an average of \$548 on their Church Extension loans, beside which the majority of the synod's missions usually make a creditable showing in their regular and unapportioned benevolence payments.

Exemplary Interest

The high point in the report of the **Foreign Missions Committee** was the introduction by its chairman, the Rev. Clifford E. Eichner, Elmira, N. Y., of the Rev. Louis T. Bowers, missionary on furlough from Liberia, Africa. Pastor Bowers, who by this time is again well on his way back to his field of labor, captivated the convention with his pleasant and thoroughly genuine manner as he presented the claim of foreign missions upon us and all Christians. He told the delegates that since some of his people walk for two weeks to visit a church service and the dispensary, he failed to be impressed by a resolution passed earlier whereby the OPA would be asked to ameliorate the ban on gasoline so that there might be convenient bus schedules at church time. "Some of the results of our work in Liberia are: no more tribal warfare; a more receptive attitude on the part of the natives, and the gradual breakdown of voodooism." Pastor Eichner vehemently urged a wider hospitality among synod's congregations to returned missionaries when they are available for appearances. This will offset the apparent apathy to foreign missions in some sections of our synod. The proposed deputation plan, whereby missionaries will be assigned to congregations, or groups of congregations in an area, for a week's program of lectures and teaching sessions, should go far to open our people's eyes to the vital part which an alert foreign missions interest will play in world reconstruction after the war. The United Lutheran Church in America is probably the first among the large denominations to undertake the projection of such a deputation plan; and the plan should meet with a ready response in the home synod of the president of the U. L. C. A. Board of Foreign Missions, Dr. Samuel Trexler.

The Committee on Women's Missionary Society, through its chairman, the Rev. Frank H. Shimer, reported assisting the effort to secure more deaconesses and announced the convention of synod's Women's Missionary Society next October 14-16 in St. John's Church, Jersey City, N. J.

Synod's Committee on Social Missions continues its heroic program which seeks to integrate this phase of

the church's work with the U. L. C. A. Social Missions Board's program and with this kind of endeavor in every congregation. Under the persistent and able leadership of Pastor Wilfrid Schmidt of Buffalo, the plan of organization aimed at this result was again presented. The church member who will become familiar with it and seek to be an intelligent part of it as it operates in the congregation, will be going far in the direction of establishing a practical and inclusive program of Evangelism, Social Action and Inner Missions in his own congregation. And such a program will multiply manyfold the time and energy and ability of the participating pastor.

"Our Colleges"

The oversight of higher education in synod is the sphere of the Board of Education. Wagner College on Staten Island and Hartwick College, Oneonta, N. Y., are "our colleges." Our student work at large educational centers is at Cornell University, Ithaca, N. Y., and in the Cambridge, Mass., area; at Syracuse University and in New York City. Our theological seminary interest centers in Philadelphia. The two colleges have been materially aided through the financial campaign of a few years ago, even though unfortunately the goal was not reached. Both face the difficulties incident to war, and both have instituted complete courses in nursing as one of numerous contributions to the nation's war effort. Synod's student pastors, Edward T. Horn, III, of Ithaca, and Edmund Steimle of Cambridge, report sizable losses in regular student population and the influx of large numbers of men for various government training programs. This, with accelerated courses, puts vacations for student pastors out of reach for the duration.

The Philadelphia Seminary will benefit through an increase in synod's annual budget; \$5,000 for the year is the amount. Synod will also transfer the corpus of the former New York Ministerium professorship endowment to the seminary, if the courts agree. The matter of closer relationship between the seminary and synod, proposed at this convention, awaits further study and recommendation by the Board of Education, whose chairman is Heiby W. Ungerer, Esq., of Rochester.

The Rev. Hugo Dressler, Buffalo, reported for the Parish Education Committee a full schedule of workers' institutes, notably the summer schools at Silver Bay-on-Lake George and Pinecrest Dunes, Peconic, L. I.; and the operation of boys' and girls' camps during the 1942 season. With the exception of the boys' camp, which cannot reopen this season due to war stringencies, these projects are again offered

for this year. Active in the promotion of these projects is synod's Secretary for Religious Education, Dr. Paul C. White. Vacation church schools, week-day school programs and Children of the Church come under the purview of this committee.

Memorial and Other Services

A most impressive memorial service to honor the men who had been called Home since the last convention was conducted Wednesday morning by Necrologist Charles Krauth Fegley. Dr. Theodore Hartwig, Epiphany Church, Brooklyn, preached the sermon.

Other sessions of the convention were enriched by the meditations presented by Russell F. Auman, D.D., Scarsdale, N. Y.; and by Pastors Lauri Anderson, Bellaire, L. I.; Ivan L. Lange, Lockport, N. Y.; Dr. W. H. Bruce Carney, Staten Island; Walter Cowen, Red Bank, N. J.; K. Otto Klette, Rockville, Conn.; Russell S. Gaenzle, Kingston, N. Y.; William M. Horn, Rochester, N. Y.; Frank H. Shimer, Canajoharie, N. Y.; Carl A. Romoser, North Bergen, N. J.; Paul J. Kirsch, New York City; J. St. Clair Bousum, Springfield Gardens, L. I., N. Y. The Pastors' Choir, directed and accompanied on the organ by Dr. George Seltzer of the Philadelphia Seminary, contributed immeasurably to the beauty of the services.

Outstanding Personalities

Among personalities well known throughout the Church who attended sessions were: the president of the U. L. C. A., Dr. Frederick H. Knubel; Dr. E. F. Bachmann, rector of the Philadelphia Motherhouse of Deaconesses; Dr. Clarence E. Krumbholz, secretary, Welfare Department, National Lutheran Council; Dr. Luther D. Reed, president, Philadelphia Seminary; Dr. Henry H. Arnold, president, Hartwick College; Dr. Clarence C. Stoughton, president, Wagner College; Frederick E. Reissig, D.D., executive secretary, Federation of Churches, Washington, D. C.

The hospitality of the convention church, St. Peter's, as synod's host was the more appreciated since her revered pastor for nearly fifty years, the Rev. Dr. Alfred B. Moldenke, had been called to come up higher early in April. Members of the church council; Mrs. Moldenke and her brother, Frederick Helbing; the organist, August Hartung; and the sexton by their cheerful cooperation made us feel at home.

Just before it closed Thursday afternoon, synod officially accepted the invitation of the First Lutheran Church, Albany, N. Y., Chalmers E. Frontz, D.D., pastor, to hold its 1944 convention there, on the occasion of that congregation's 300th anniversary.

DOORS ALREADY OPEN

A Women's Conference Takes Stock of Church Activities and Hears What Is Being Done or Left Undone

By MARGARET JACOBS IRWIN

In her contribution in last week's issue of *THE LUTHERAN*, Mrs. Irwin described the more formal forenoon proceedings at an Institute of Women's Work held "to determine ways and means for larger, freer and more just integration of what church women are doing." In the afternoon there were "Discussion Groups." Of these Mrs. Irwin has written in this second article. Ed.

FOLLOWING the midday luncheon, a period was given to "fellowship"—another, name for spirited and "off-the-record" discussion of matters suggested by the speeches reported in last week's *LUTHERAN*. Then the meeting reconvened in the chapel of the Church of the Holy Communion, Philadelphia. Mrs. Earl F. Stoner again presided. Those in attendance separated into three groups for discussion.

Missionary Interests

Mrs. W. Gordon Williams, past president of the Women's Missionary Society of the Ministerium of Pennsylvania, led the talks on "Work of Women in the Ministerium," and Mrs. G. Elson Ruff, who recently completed her term of office as secretary of the Women's Auxiliary of the Philadelphia Theological Seminary and is interested in many phases of the Church's work, acted as "reporter."

Mrs. Williams stressed first of all the need of educating the entire church about the church. Missionary education for the whole church is essential. Experience on the foreign field will teach us to integrate the work of men and women. "While I do not feel sympathetic toward women preachers, there is no reason why women cannot witness to their faith by their deeds—in everyday contacts with those who come to our doors, in the home and on the street."

The Family Altar was mentioned as another essential. This is one place where women can definitely take the lead. Mrs. Williams discussed the "set-up" of the boards of the synod—an Inner Mission as well as a Home Mission Board, a Board of Christian Education, of which a woman is a member.

Mrs. Williams felt that the women of the Ministerium should be helped to budget their time. Time which is now being wasted could be used for the missionary enterprise of the church. The financial budget for foreign missions is larger because of distance than that for home missions, although we

are really doing more home mission work. We could do still more at home if we had more volunteer workers.

The "Gettysburg plan" was commended, as was also the Chair of Missions at the Philadelphia Seminary. The question was raised: "Have we overemphasized foreign work?" This brought forth spirited discussion. It was pointed out that the programs of the Women's Missionary Society always present the three phases of missions, but that many members of the Society, as well as those outside the Society, are not alert to the scope of the program.

Work of Women in the Congregation

This topic was considered with Sister Charlotte Weissgerber, matron of the Home for Orphans and Aged at Germantown, as leader and Sister Anna Ebert acting as "reporter." The raising of funds was considered first. The group discovered that women were supporting such projects as debt reduction, building fund, new carpet, laundering choir robes, synodical and local Inner Mission activities, support of a parish deaconess, support of a missionary. Most women's groups step in and help wherever help is needed. Money is raised through suppers, fairs, penny jars, self-denial offerings. All agreed that free-will offerings were always preferred after they had been given a fair trial.

The number of service projects in which women engage are almost endless. They teach in Sunday schools, weekday religious schools, daily vacation Bible schools, settlement houses and act as advisers of young people's groups, leaders of Girl Scouts, and conduct mission study classes. They visit tirelessly, assisting with the Every Member Canvass, programs of Evangelism, contacting Cradle Roll members, helping to bring back lapsed members of the church and Sunday school, cheering the sick and shut-ins by taking them altar flowers, and welcoming newcomers to the community. One congregation divided the city into districts, and two visitors were assigned to do the visiting for the year.

One congregation has a group of women who relieve the matron of the Hospice for a half day each week and on other occasions. One community has a well-attended prayer service which was begun by Lutheran women. In the

Settlement Church one-half of the church council is made up of women, and the group is working smoothly.

Handwork

Women do much work with their hands. They make choir vestments and paraments, sew for the Red Cross and for institutions of the church. One group volunteered to wash heads at the orphanage.

They assist the pastor with all sorts of secretarial work: getting out congregational letters, cutting stencils and mimeographing, addressing letters to men in the service and supplying them with literature, taking dictation and writing personal letters.

They sing in the choir and act as volunteer organists. Choirs often sing in hospitals, almshouses, etc.

Women frequently perform janitorial service in mission congregations or where the recent shortage of help has made this necessary.

The discussion revealed that in the congregations a few women are doing many jobs and many women are doing nothing. Holding suppers, bazaars, etc., was looked on with disfavor. Efforts were being made to have a unified program of women's work in many congregations. In one parish the women's organizations were merged into the Missionary and Church Extension Society. Three interest groups—a Welfare Committee, a Missionary Activities Committee and a Parish Aid Committee, have one set of dues. Another parish has a Parish Society meeting in three sections—afternoon, evening and quarterly. These attend to local, missionary and altar needs respectively. All of the sections are represented in the Parish Cabinet, which unifies the programs.

There are many demands for volunteer workers. The need was felt for courses of training to qualify volunteer workers, leaders and visitors for their jobs and give them some status. The need for recognition of volunteer service and publicizing specific types of work that can be done seems evident.

Ways of interesting our young women in the program of the church were found to be: having the Women's Missionary Society sponsor women's interest groups: Young Mothers' Clubs, Business Girls' Clubs, High School Groups; encouraging our young women to attend summer schools.

Church Women in the Community

The discussion of this phase of women's work was led by Sister Anna Cressman, Social Service Worker of the Lankenau Hospital. Miss Helen Pfatteicher acted as reporter.

Sister Anna began by speaking of the lack of community consciousness

of congregations which move from bad neighborhoods without a thought for the community they are leaving behind them. The church should be able to work with children in such neighborhoods and gradually turn the community into a better place. The church should be able to make it financially possible for young women to prepare for Christian Social Service, just as it helps young men prepare for the ministry. There is also a large field for those who can give their time in volunteer service.

One member of the group told of a community where two lines were sharply drawn: between the wealthy and the "middle class" and between Catholics and Protestants. When the churches co-operated in opening a playground, these lines were to some extent erased. Sister Anna told of a woman who became interested in the boys of the community by becoming "den mother" of her son's cub scout pack. She began to help the poorer boys and help her son to accept them for what they were rather than for what they had. Individuals can change neighborhood conditions.

For problems of juvenile delinquency and the care of homeless children certain agencies are necessary. Public health services present a wide field. The Parent-Teacher Association was mentioned as a far-reaching force for good.

Women of the Lutheran Church can get training for group work through the organizations of the Church if they really desire to acquire it. Congregations should do something about their neighborhoods so that a necessity will not arise for a Settlement to come in and take over after the congregation has failed and moved out. The church can create public opinion against specific evils such as taprooms and places which may corrupt the youth of the community. The church can also provide recreation for its own young people. Miss Lulu Sachs spoke of the ninety-three Lutheran girls at Sleighton Farms and hoped that we could reach other girls before they reached that point. She also spoke of the loneliness of the aged whom the church could help. Sister Anna brought up the problem of the chronically ill and the need of providing care for them. This need becomes more apparent as homes lose their force in our society.

Inter-racial Fellowship

Mrs. Bonnet spoke of the Inter-racial Fellowship which was begun by church women. In some communities white women and negroes meet in the World Day of Prayer. In one community white children and negro children took part in the Children's Day of

Prayer, with a young Chinese as a guest and a young Japanese American as speaker. Visiting synagogues as a means of teaching Biblical customs and breaking down racial hatreds has been tried in some places. Miss Jane Gilbert spoke of fighting hate by means of stories of the children of other races.

The present difficulty of women finding work in the church even when they are fully equipped to do it was brought out. Sister Anna spoke of the need of getting others to see that we are not seeking something for ourselves when we push the cause of women's work, but that we are seeking larger opportunities to meet the needs before us.

Many of the women came away from the first Institute of Women's Work with the words of Miss Ruth Juram ringing in their ears: "Where do we start? By entering the doors already open to us."

Florida Women in Convention

THE fifteenth annual convention of the *Women's Missionary Society of the Florida Synod*, convened in Tampa, Fla., June 14 and 15, in St. Paul's Church, the Rev. Robert E. Van Deusen pastor. The Communion Service on the evening of June 14 was participated in by the members of the Florida Synod, the Luther League of Florida, and the Women's Missionary Society.

Due to the illness of the president, Mrs. F. W. Krueger, the convention was officially opened by the vice-president, Mrs. Ray T. Troutman, who later in the day conducted an impressive service in memory of the men and women in the armed forces of our country. The theme for the day's session was, "God the All-merciful."

Sister Adele Dasenbrock, deaconess at St. Paul's Church, Tampa, brought an inspirational message on "Peace." For the first time in the history of this synodical society, each local organization reported one or more life members. The Society was the first to send a 100 per cent report to the general Women's Missionary Society.

Dr. J. L. Morgan, president of the United Synod of North Carolina, brought greetings as the representative of the United Lutheran Church. The Rev. N. D. Yount, president of the Florida Synod, installed the following officers to serve for the coming year: President, Mrs. Ray T. Troutman, Daytona Beach; vice-president, Mrs. Henry V. Kahlenberg, St. Petersburg; secretary, Mrs. Thomas Daly, Miami; treasurer, Mrs. Hugh Alderman, Jacksonville; statistical secretary, Mrs. W. E. Pugh, Jacksonville.

EVELYN KAHLENBERG, Sec.

Midwest Miscellanies

RURAL FELLOWSHIP INSTITUTE INTERESTS LUTHERANS

Dr. Wiegman Appointed to Advisory Committee

By MARTIN SCHROEDER

THE annual *Nebraska Christian Rural Fellowship Institute* was held at the State Agricultural College, Lincoln, June 21-25. Lutheran participation was the highest ever, and the second largest denominational representation; the Methodists being first. This was made possible to a certain degree through the issuance of scholarships on the part of the Midwest Synod. Other districts represented were the Nebraska and Kansas Synods and also the United Danish Synod. The daily program presented a rich variety of subjects. Dr. J. O. Hertzler, head of the department of sociology at the University of Nebraska, presented current sociological problems. Dr. Glenn A. Reece, superintendent of the Nebraska Yearly Meeting of Friends, conducted the Bible hour, emphasizing "God's Love in Action." Dr. Thomas A. Tripp, New York City, director of the Town and Country Department of the Board of Home Missions of the Congregational and Christian Churches, grouped his lectures under the theme, "The Judgment of History in Rural America." Dr. Frank Richards, former executive secretary of the Kansas Council of Religious Education and now president of the Reno County (Kansas) Co-operative Council, gave three addresses on "Economic Democracy in Rural America." Contrary to expectations on account of wartime restrictions, the institute ranked high in program and general attendance. Pastor Paul Moessner of the Gretna Lutheran Church (U. L. C. A.) was elected chairman of the continuation committee.

An annual event in connection with the Institute of the Nebraska Christian Rural Fellowship was the recognition dinner. This year's award for outstanding services as a rural pastor went to the Rev. W. S. Lenker of Weeping Water, Nebr. The number of calls—1500—that he had made during the year in and about the small town where he lives, and the 25,000 miles he drove annually in his former parish near the Wyoming line to visit the scattered ranch homes, were only two of the items which were mentioned as making him the effective pastor that he is. The *Lincoln Star* dedicated to him the day's leading editorial. Is it not strange that it takes the campus of a state college and a secular paper to sing the praises of the rural ministry?

The Board of Home Missions of the Lutheran Augustana Synod, through their regional director, Dr. Theodore

E. Matson of Chicago, are preparing a film on the work of their synod in Iowa. Their particular attention is directed toward vital information on the needs of the rural areas in this state. It is well known that Iowa has many "crossroads communities" which are still without care by established churches. Though union Sunday schools may be numerous, it is never claimed that they replace the church, as they leave their "graduates" without anchorage for later life, when usually they become drifters and hard to approach for church membership.

Dr. Fred C. Wiegman

president of Midland College, Fremont, Nebr., on June 3 was one of the special speakers before the Lincoln (Nebr.) Chamber of Commerce in connection with the formation of an advisory planning committee for small war plant branches under the national WPB, which was represented by Major Alvin E. Hewitt of Washington, D. C. Dr. Wiegman's topic was, "Empty Shelves." He explained that these shelves were the ones which contained the resources to be used in winning this war. "On these shelves we find industrial, spiritual, physical and mental resources," the speaker said and then put the question, "But are our shelves minus resources as faith, ideas and ideals?" He stressed the resource of faith as the best expression of American life. "America's maturity is being tested. We have come of age. We now have a challenge to our spirit of achievement and adventure which is worthy of our steel."

Tabitha Home

Visitors' Day, which annually brought many people from the surrounding territory to get acquainted with the institution, was changed this year to a day of "open house." Though the regular program was omitted, there were about 200 callers from Lincoln and vicinity.

The building fund of Tabitha Home, intended for a new fireproof administration building has been rising rapidly recently. It stands now at approximately \$45,000. As soon as \$70,000 has been secured and building materials are made available, the center and east wings will be constructed, according to an announcement by the superintendent, Dr. O. W. Ebright.

The Presbyterian Theological Seminary at Omaha, Nebr., has been voted by the General Assembly of the Pres-

byterian Church in the United States to be discontinued. The published report stated that "the committee sees no practical hope that the Omaha institution can give satisfactory theological education in the Presbyterian Church."

Peace Restored in Nebraska's Capital

After a newspaper flare-up over the vice situation in Lincoln, Nebr., between crusading ministers and the city authorities, peace has again settled in the state's capital, locally known as "The Holy City." At a specially called meeting of the Lincoln Ministerial Association, Mayor Marti reported to a professionally interested audience. Said the mayor on authority of the chief of police, "There are no houses of prostitution in Lincoln. Competition by amateurs is too keen to make them profitable." Speaking of the military establishment near town he stated, "The Lincoln Air Base, among all army camps in the country, ranks among the five highest in regard to order and the absence of social diseases." He expressed the hope that the city of Lincoln will continue the good record. The ministers assured their full co-operation.

Salem Church, Stillwater, Okla., is still without a regular pastor. At present the pulpit is supplied by the field secretary of Midwest Synod, Dr. Martin Schroeder. Located in a state with few Lutherans, its isolated position has kept the congregation from making full use of the opportunities offered Lutheranism in this town of over 10,000 with the state's A. & M. College of 5,000 enrollment, said to be the most complete of its kind in the Union, leading to highest degrees in advanced studies. Surrounded by lakes, wooded hills, and rich farm lands, it is one of nature's favored spots. At present thousands of service men and women are being schooled in the college's facilities, bringing many Lutherans from the eastern states. Also, a flying field and the construction of a major air base have brought additional people from other Lutheran sections of the nation to whom this congregation can be of service. The Lutherans in this part of the country came fifty years ago at the time of the opening of the Cherokee strip and are the original settlers or their descendants. Throughout these years they have struggled, in spite of their small number, to remain loyal to the faith of their fathers, forming a spiritual island in the maze of other confessions.

At the dedication of the chapel at Fort Miles on July 4 the message was brought by Dr. William M. Weaver, pastor of St. Luke's Church, West Collingswood, N. J.

Kentucky-Tennessee Notes

LUTHERAN WORLD ACTION SURPASSES QUOTA IN SYNOD

By ROGER G. IMHOFF

LUTHERAN WORLD ACTION is "over the top" in the land of the Colonels and Commodores, according to Pastor J. E. Stomberger, Jeffersontown, chairman of the drive for this synod.

With 24 out of 28 congregations reporting, at the end of June the \$3,800 quota has been exceeded by \$60. More is expected by the end of July.

Three churches netted over 250 per cent of their goals and 11 of the 28 in synod went "over the top" including:

Mt. Zion and Christ, Jeffersontown; Bethany, Calvary, Fenner Memorial, Memorial, Third Trinity, and St. Mark's, all of Louisville; Zion, Park Hills; St. John's, Melbourne, Ky.

Attractively framed pictures of the four institutions supported by synod have been distributed to each church on the territory by Pastor Lorin Spenny, Park Hills, a member and former chairman of the Publicity Committee. Pictures of the Louisville Lutheran Home, Wittenberg College, Hamma Divinity School and Oesterlen Children's Home now hang in our churches as a project of the committee.

Louisville gains and loses a clergyman during July.

Beginning his pastorate at First Church is the Rev. Arthur Huffman, from Knoxville, Tenn., who preached his first sermon Sunday, July 4.

Leaving the Falls City July 13 to become the synod's fourth chaplain is Pastor A. Vernon Hess of Grace Church, who came from St. Mark's, Auburndale, two years ago.

Installation of a new pastor in Nashville was an event of June 13. Ira R. Ladd, D.D., president of the Kentucky-Tennessee Synod, installed the Rev. Robert S. Kinsey, Ph.D., as pastor of St. Paul Church. A newly purchased parsonage is undergoing "repair and rejuvenation."

Inter-racial Amity

was emphasized at the sixty-first annual meeting of the Louisville Lutheran Missionary Union early in May at Fenner Memorial Church, with Mrs. William Kimbrue, president, in charge. The theme for the convention was, "Thou shalt love thy neighbor as thyself." Featuring the one-day session were addresses by two local negro leaders and a concert by the "Buds of Promise," a colored children's choir.

St. Mark Church, Newport, the Rev. R. H. Trojan pastor, dedicated honor

rolls to service men May 23; Memorial Church, Nashville, the Rev. Edwin Detmer pastor, has weathered its February fire, and the congregation is now worshipping in its beautiful, redecorated edifice. President Ira R. Ladd represented the synod at the Deputation Fellowship Conference at Gettysburg and Pastor Earl J. Spaid of Louisville attended the Milwaukee Inter-Lutheran Foreign Missions meeting. On display at the Luther League convention June 15 and 16 was a large self-operating book portraying church work in wartime Britain, distributed by the British Information Service.

Dean of Berkeley Pastors Honored

Dr. Earnest A. Trabert, the ninth generation of his family to serve in the Lutheran ministry since the Reformation early in the sixteenth century, observed the forty-fifth anniversary of his ordination at a series of interesting and pleasant events, beginning June 20. At St. Michael's Church, of which he has been pastor for nearly twenty-five years, Dr. James P. Beasom, Jr., of Glendale, president of the Synod of California, was the guest speaker at a service where Dr. Trabert's anniversary was noted. This service was followed by a dinner at Dr. Trabert's home and by open house Sunday afternoon and evening.

Dr. Trabert is the son of Dr. George H. Trabert, pioneer Lutheran minister who founded the first English-speaking Lutheran churches in Minnesota, Wisconsin and North Dakota. Dr. E. A. Trabert founded Holy Trinity Church at LaCrosse, Wis., and later served the following pastorates: Trinity, Brad-dock, Pa.; St. Paul's, Uniontown, Pa.; Christ Church, Pittsburgh, Pa., where he and his congregation erected a beautiful Tudor Gothic church; Messiah Church, Brooklyn, N. Y.; St. Paul's, Lima, Ohio; and St. Michael's, Berkeley, Calif., since September 1918.

In Berkeley Dr. Trabert has been active in many branches of church work, and has been a delegate to the conventions of the United Lutheran Church, and for twenty-five years has been a member of the U. L. C. A.'s Committee on Church Music and Church Architecture. He served on important committees in synods of which he was a member and of the Luther League of America.

Helpful PAMPHLETS and Study Books

IN HIS CARE. By John Schmidt. 15 cents; \$1.50 a dozen; \$10.00 a hundred.

A comforting meditation on the Twenty-third Psalm for those who are sick, afflicted, shut-in or discouraged. An excellent pamphlet for pastors to leave in connection with sick calls.

I'LL TELL YOU WHY I AM A PROTESTANT. By Ross H. Stover. 25 cents; \$2.75 a dozen

In his own forceful style Dr. Stover here describes what Protestantism really means.

THE MODERN READER'S AUGSBURG CONFESSION. By Ernst P. Pfatteicher. 10 cents; \$1.00 a dozen; \$6.00 a hundred.

This free paraphrase and condensation of the Augsburg Confession is an attempt to coordinate the original with the Isms of the twentieth century. Designed to stimulate interest in the restudy of this important religious document.

THE DEACON AND WORSHIP. By Amos John Traver. 20 cents; 90 cents for 6 copies; \$1.75 a dozen.

A helpful study book prepared for church councilmen to acquaint them with the nature of their duties and to stimulate and inspire them to greater devotion in the faithful and effective performance of these duties.

A LAMP OF BURNISHED GOLD. By Paul H. Krauss. Student's Textbook—50 cents.

A study course, dealing with church life beyond the bounds of the individual, which seeks to give leaders a clearer insight into the total program of the United Lutheran Church in America.

THE MARCH OF MISSIONS. By Rosalyn Summer Sease. Student's Edition, 20 cents; Leader's Edition, 30 cents.

This study course seeks to help the student to discover the true meaning of the Christian missionary movement — its motives and aims, its accomplishments, its challenge today.

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Allentown Conference News

SPECIAL ANNIVERSARY AND MEMORIAL SERVICES

By WARREN C. HEINLY

The Rev. Russell W. Stine, head of the department of philosophy at Muhlenberg College and a member of the faculty for sixteen years, received his Doctor of Philosophy degree from the University of Pennsylvania at the commencement exercises in Philadelphia's Convention Hall June 2. His thesis was, "The Doctrine of God in the Philosophy of Fichte."

The Rev. Harry P. C. Cressman, former chaplain of Muhlenberg College, is at home with his parents at 1817 E. Greenleaf St., Allentown. He is supplying vacant pulpits throughout the Allentown Conference. Mr. Cressman resigned because of failing health. His successor at the college is John W. Doberstein, D.D., of Grace Church, Norristown. Dr. Doberstein began his work at the college July 1.

City officials, members of the Allentown police department, and relatives of deceased members of the department attended the annual memorial service of the Allentown police in *St. Peter's Lutheran Church, Allentown*, Sunday evening, June 6.

A Silver Anniversary

Christ Church, Schoenersville, commemorated the silver anniversary of the pastorate of the *Rev. Harvey T. Sell* with special services June 6 attended by an overflowing congregation. The *Rev. Harvey C. Snyder* of Nazareth, president of the conference, delivered the sermon. Immediately following the service members of the council and their wives entertained Mr. and Mrs. Sell and their family at a dinner. As tangible evidence of their deep appreciation for the selfless service of Pastor Sell, they presented him with a purse. Messages were brought by the *Rev. Harold W. Sell* of St. Paul's Church, Numidia, son of the *Rev. and Mrs. H. T. Sell*; the *Rev. Charles Ruloff* of the Howertown-Stone Charge. Similar services were held at *St. John's Church, Mickleys*, June 13. The *Rev. Arthur Grammes*, classmate of Mr. Sell at Muhlenberg and the Philadelphia Seminary, preached at the morning service and the *Rev. Paul C. Empie* of Philadelphia at the evening service. The two congregations form the Mickleys-Schoenersville Parish.

Prayer for Fruitful Harvest

The Rev. Daniel D. Kistler, following the regular services Sunday morning, June 6, in *St. John's Church, Coopers-*

burg, led the congregation to the lawn of the churchyard overlooking the adjacent victory gardens for prayers for a fruitful harvest. Other victory gardens in the community were visited.

The Rev. Ralph R. Hartzell, Holy Trinity Church, Northampton, Pa., conducted a successful vacation Bible school from June 14 to July 2.

The Rev. Arthur S. Deibert, Zion Church, Northampton, preached the baccalaureate sermon in the Northampton High School at the commencement Sunday evening, June 6.

Attorney J. Myron Shimer of Philadelphia was the speaker at an open air and Ladies' Day session of the Nineteenth St. Men's Bible Class at West Park June 6.

A Wedding

The Rev. Harold W. Sell of Numidia, and *Elinore Rae Morgan* of Allentown, were united in marriage in Redeemer Lutheran Church, Allentown, June 15. The *Rev. Walter Williams*, pastor of Redeemer Church, and the *Rev. Harvey T. Sell*, father of the groom, performed the ceremony.

The Rev. Conrad W. Raker, superintendent of the Good Shepherd Home, was elected July 1 to become the thirtieth president of the Allentown Rotary Club. Mr. Raker was the Allentown delegate to the meeting of the International Rotary Club recently held in St. Louis.

Judge James F. Henninger of the Lehigh County Courts was one of the speakers in Zion Lutheran Church, Manheim, June 13 at the service incident to the payment of a red rose by the congregation as its annual rental for the church property. The other speaker was *Dr. A. R. Wentz*, president of the Gettysburg Seminary.

At a special memorial service June 6 in *St. Andrew's Church, Summit Lawn*, the *Rev. William H. Stebbins* pastor, the congregation dedicated a service flag in honor of the eight men who are serving in the armed forces.

CONVENTION OF U. L. C. A. WOMEN'S MISSIONARY SOCIETY

The twelfth convention of the Women's Missionary Society of the United Lutheran Church in America will be held in Roanoke, Va., October 2-5, 1943. The sessions will be held in the Hotel Roanoke, where official delegates of the convention will be given hospitality.

Mrs. J. L. Almond, Jr., Rec. Sec.

Dr. Conrad Wilker, pastor of *St. Michael's Church, Allentown*, was re-elected president of the board of trustees of the Good Shepherd Home June 9 for his eighth term. Also re-elected were *Dr. James F. Lambert* of Cata-sauqua, first vice-president; *Judge James F. Henninger*, second vice-president; *Robert W. Kurtz*, treasurer; and the *Rev. H. E. C. Wahrman*, annuity custodian and secretary. Anniversary Day will be observed this year Thursday, August 5, at the Home. Because of wartime restrictions, no meals will be served as heretofore but light refreshments and, if possible, sandwiches and coffee will be available.

St. Joseph's Church, Allentown, the *Rev. Edward G. Schmickel II* pastor, honored the members of the 1888 confirmation class with a special service June 13. Six of the seven living members of the class confirmed fifty-five years ago attended the service. *Conrad Wilker, D.D.*, preached the sermon and the *Rev. Lawrence W. G. Deily*, a son of the congregation and now pastor of *St. John's Church, Williams Township*, assisted Pastor Schmickel in the service.

St. Joseph's held a memorial service June 27 for the two men of the congregation who died in the service of the country. The congregation has ninety-six men and one woman in the armed services in addition to the two who have given their lives.

The Lutheran Leadership Training School of Allentown and Vicinity in an organization meeting for the 1943-1944 term elected as president of the board of administration *William L. Katz, D.D.*, and the *Rev. Edward G. Schmickel II* as the dean. The first semester will run from September 14 to October 19; the second semester from October 26 to December 7.

Hungarian Church Rededicated

Special services were held Sunday afternoon, June 13, to mark the dedication of the recently completed renovations and decorations of the church and altar recess in the *First Hungarian Lutheran Church, Bethlehem*. The *Rev. John H. Ormay*, pastor, conducted the service. *William F. Hermann, D.D.*, of Philadelphia preached the sermon, and the *Rev. Harvey C. Snyder*, president of the conference, read the dedicatory service. The *Rev. William C. Berke-meyer*, president of the Lutheran Pastoral Association of Bethlehem, brought greetings.

Trinity Church, Mountainville, will eventually be the chief beneficiary of a \$25,000 estate under the terms of the will of the late *Emma M. Sell*. Topton Orphans' Home and the Good Shepherd Home are also beneficiaries.

Susquehanna University

located at Selinsgrove, Pa., began the second six weeks' session of summer school in the accelerated college program July 19. The regular fall session of the college course will begin September 13, when freshmen are expected to arrive on the campus for an orientation program. Some freshmen began their college course with the opening of the summer session June 7.

The faculty of the university provides academic instruction for the civilian students and the aviation students stationed with the 35th College Training Detachment on the campus. The two groups are entirely separated.

With an active alumni list of approximately 2,900, Susquehanna University has close to 500 men and women in the service of the country, and six of these are lieutenant colonel chaplains with the U. S. Army: John W. Fry, Fort Lewis, Wash.; Park W. Huntington, c/o San Francisco, Calif.; Burleigh A. Peters, Camp Pickett, Va.; Herbert A. Rinard, Randolph Field, Texas; William E. Swoope, Camp Phillips, Kan.; and Alvin E. Teichart, Camp Blanding, Florida.

Some thirty ministers who received their college or seminary training on the Selinsgrove campus are serving as chaplains with the U. S. Army and Navy.

Camps Opened

CAMP MILLER and Camp Hagan, located at Shawnee-on-Delaware, opened their twenty-second and seventh seasons respectively July 3 for eight weeks. Both camps are owned and operated by the Board of Christian Education of the Ministerium of Pennsylvania.

More than one thousand youngsters coming from at least eight states will attend the two camps during the season. Again "Chief" LeRoi E. Snyder of Reading, Pa., will supervise the activities of both camps and for the tenth consecutive season will direct Camp Miller. Miss Jane M. Taylor of Allentown will be the directress of Camp Hagan.

In response to government suggestion the emphasis of the current season will be upon physical fitness and projects pertaining to the war effort. These will include victory gardening, commando courses, special athletic and aquatic training, government projects in arts and crafts, among many varied daily activities.

Sunday, July 4, at the regular church services at both camps the sermon was delivered by the newly elected president of the Ministerium, Dr. E. E. Fischer. His presence marked the

actual beginning of the activities of the season.

Pastor for Two Decades

THE twentieth anniversary of the pastorate of *Herman L. Meister, D.D.*, at Walnut Hills Church, Cincinnati, Ohio, was observed with special services June 27. At the morning service Dr. Meister was assisted by his two sons in the ministry—the Rev. Robert Meister of Toledo, and the Rev. John Meister of Middletown, Ohio.

When Dr. Meister began his leadership of this congregation there were 272 baptized, 232 confirmed and 190 com-

muning members. In two decades 681 persons have been received into membership, 231 weddings have been solemnized, 157 infants were baptized and 325 funerals were conducted. This is the largest United Lutheran congregation in the Greater Cincinnati area.

Financially the congregation is in good condition, the only obligation being a balance of \$3,600 due on the parsonage. The current expenses are met as they fall due and the benevolence fund is in good condition. The congregation meets their apportionment in full as well as giving to special benevolent purposes. A fine spirit is evident in the congregation and its auxiliary organizations.

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For Mature Audience: *The Battle Cry of China*, *Casablanca*, *The Immortal Sergeant*, *Keeper of the Flame*, *Mission to Moscow*, *The Moon Is Down*, *The More the Merrier*, *My Sister Eileen*, *One of Our Aircraft Is Missing*, *The Pied Piper*, *Random Harvest*, *Shadow of a Doubt*, *The Siege of Leningrad*, *Tennessee Johnson*, *This Land Is Mine*.

<i>Bombardier</i> (RKO) Eddie Albert Pat O'Brien Randolph Scott Anne Shirley	Drama of conflict between advocates of high-level and dive bombing, set against documentary-like sequences of training in bombardier school.	Training sequences are interesting and informative; story, as usual, is hackneyed, theatrical; its final over-heroic exploits doubtless proving embarrassing to men in air service. <i>Exciting in part, but unconvincing.</i> M, Y
<i>China</i> (Par.) Wm. Bendix Alan Ladd Loretta Young	Melodrama about American oil salesman who trades with Japanese in China until experience with American teacher and Chinese pupils transforms him into hero for China.	Using time-worn devices to establish horror seasoned with laughs, this fails dismally to live up to high purpose stated in foreword—to glorify Chinese resistance. "Hollywood" in conception, gruesome in details, <i>disappointing.</i> M
<i>The Crime Doctor</i> (Col.) Warner Baxter M. Lindsay	Melodrama. Victim of amnesia, now prison doctor, discovers his "other self" was ruthless gangster.	Both in story and execution, <i>artificial.</i>
<i>The Falcon Strikes Back</i> (RKO) Tom Conway	Melodrama in which suave private detective is framed as one of gang stealing war bonds.	Another routine detective tale in continuing series, <i>fair of its kind.</i> M, Y
<i>Five Graves to Cairo</i> (Par.) Anne Baxter Eric von Stroheim Akim Tamiroff Franchot Tone	Melodrama. British corporal, left behind in retreat, takes place of dead Nazi agent in desert hotel, learns secret of swift Nazi advance from Rommel, escapes to foil it.	Wisdom of treating fiction as fact in so well-known a situation, particularly as in advertising of this film, is questionable. Compared to average espionage film, this is freshly conceived, convincing in atmosphere and characterization. <i>Suspenseful.</i> M, Y
<i>They Came to Blow Up America</i> (Fox) Elsa Janssen George Sanders Ludwig Stossel	Melodrama assuming that one of the Nazi saboteurs granted clemency in last year's case was FBI agent on assignment.	Criticism in preceding review applies here, too. An <i>exciting</i> film, well produced but made less than convincing by too-easy use of coincidence. M, Y

Installed by Illinois Synod

The following men were installed by the president of the Illinois Synod, the Rev. Dr. Armin George Weng:

The Rev. George Garver, June 27, as pastor of Gladstone Park Church, Chicago.

The Rev. Henning Pearson, June 9, as pastor of Acacia Park Church, Chicago.

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THANK YOU!

The Rev. Wilson Touhsaent, June 30, as pastor of Luther Memorial Church, Springfield, Ill. The president was assisted by Pastors Arganbright and Roth. At this service the new altar, a gift of St. John's Church, Springfield, and a Christian flag were dedicated.

The Rev. O. Garfield Beckstrand, June 11, as pastor of Trinity Church, Rockford, Ill. At this service President Weng was assisted by the pastor emeritus of this congregation, Dr. H. M. Bannen.

The Rev. P. D. Hack, July 18, as pastor of Trinity Church, Chicago. On this date this congregation was formally received into this synod. This church has already shown its interest in the work of the church at large by a generous offering to Lutheran World Action.

The Rev. Charles Landwere, June 6, as pastor of First Church, Freeport, Ill.

CONGREGATIONS

Abbottstown, Pa. On the evening of July 4 a service was held in recognition of those who are in the armed forces of the United States from St. John's Church. The pastor, the Rev. Snyder Alleman, conducted the service. Patriotic melodies, the reading of names of those honored, instrumental music, and choir singing were features of the service. Boy Scouts were ushers.

Arlington, Va. Resurrection Church has just completed six months of remarkable growth. The church building, completed a year ago, is already filled to capacity every Sunday. Communing membership has increased from 54 to 104, and confirmed membership has risen from 78 to 133. The average church attendance is 125. Sunday school enrollment has risen from 70 a year ago to 129.

The financial status of the congregation keeps step with numerical growth. Receipts for benevolence and current expense are 216 per cent above similar figures of 1942. Benevolence is regularly paid in full. The pastor is the Rev. Dana H. Johnson, board missionary, who has been at Arlington since January 1, 1943.

Colburn, Ind. Zion Church observed the one hundredth anniversary of its organization June 27 at three services, at which the speakers were the pastor, the Rev. H. A. Kunkle; the Rev. B. L. Stroup of Walton, Ind., ex-pastor of this congregation; A. E. Wulf of Mulberry, Ind.; the Rev. C. R. Defenderfer, president of the Central Conference of the synod; the Rev. W. E. Allen of Mishawaka, Ind., an ex-pastor; and the Rev. H. C. Stollendorf, and Mr. Bremer of the Camden Lutheran Church.

A Baptismal Service in the morning added much to the impressiveness of

the service. The dinner and the birthday cake with 100 candles added to the noon social hour, and the greetings from the Rev. H. R. Kunkle of New Amsterdam, British Guiana, President F. H. Knubel, D.D., of the U. L. C. A., and pastors and laymen added much to the interest of the services. A fine pulpit Bible was given as a memorial. The organ and hymn books, and two flower stands from Old St. John's Church are much appreciated.

Etna, Pa. June 27 at a special meeting of the congregation it was decided to relocate Bethlehem Church, Etna, Pa., the Rev. Theodore H. Althof pastor, because of the rapid expansion of the community which the church is serving.

A survey was made of the entire territory by representatives of the Board of American Missions and the pastor. A map was prepared showing the locations of homes of present members and prospective members. A graphic chart was also prepared showing the distribution of these members and prospects by sections along the main artery of travel. These two charts were made into slides and projected on a screen before the assembled members. Explanation of the survey and the graphs was made by Mr. Charles Kammer, vice-president of the congregation. A fine tribute was paid to Mrs. Braun, who gave the lot where the present chapel is located, pointing out that but for her gift, there could be no church now looking to a greater future of service to this community.

A committee was selected to view possible new sites and get the congregation's opinion concerning them in the near future. Bethlehem is growing rapidly with the community. Thirty adult accessions were received at Easter.

The four congregations of the *Hartleton Charge*, in Union County, Pa., have made additions in their churches which add to the worshipfulness of the respective churches.

Zion congregation of this charge, located at Swengel, Pa., dedicated the following at a special service June 27: altar, pulpit, lectern, clergy chairs, brass cross, candlesticks, vases, and offering plates; pulpit and lectern Bibles, dossal, and green damask paraments. The chancel was enlarged. The total cost was \$336, all paid at the time of dedication. The service of dedication was in charge of the former pastor, the Rev. Robert R. Clark, now at Port Royal, Pa.

Hartleton congregation dedicated a new altar, pulpit, lectern, clergy chairs, and brass altar cross May 23. Since that time candlesticks and a pulpit Bible have been received as gifts.

The Laurelton congregation introduced the Common Service Book during May with the purchase of 50 copies. St. Peter's congregation, two miles east of Hartleton, has added an American and a Christian flag, so that all four congregations now have such flags in their chancels.

St. Peter's oversubscribed its Lutheran World Action quota, giving 165 per cent; Zion, Swengel, gave 103 per cent; Laurelton, 100 per cent; and Hartleton, has given 75 per cent, with the possibility that the full amount will be paid soon.

Jamaica, N. Y. The Church of the Incarnation sought to express love and gratitude to their pastor, the Rev. Albert P. Schilke, on the occasion of the tenth anniversary of his pastorate in Jamaica. At a service Sunday morning, June 27, Dr. Paul Andrew Kirsch, secretary of the Board of American Missions, brought a message on the text, "For to me, to live is Christ," which appropriately expressed what his parishioners recognize as the guiding principle of their pastor's ministry. The Junior and Senior choirs combined in the musical program of the day.

At an informal reception Tuesday evening the Rev. H. C. Thomsen, business and professional men, and friends and neighbors of all creeds gathered to express their goodwill and respect for Pastor Schilke—some by addresses, others by their presence. Mr. Jacob Ehm, the director, and several members of the Lutheran Chorus of Brooklyn, of which Pastor Schilke is the spiritual adviser, sang. The pastor and his wife were presented with \$400 in war bonds, subscribed by the congregation as a further expression of gratitude. The hall in which this meeting was held was made available by the local post of the American Legion in recognition of Pastor Schilke's guiding influence in the community.

Mohnton, Pa. St. John's Church, the Rev. Charles G. Heffner pastor, is re-

joining in their recently redesigned house of worship. Improvements consisted of new pews and chancel furnishings, lighting fixtures and carpet, and the rearrangement of the choir on the antiphonal plan, the construction of sacristy rooms at either side of the chancel, and the placing of a dossal over the altar. A beautiful window was placed above the dossal. An oak paneled ceiling over the choir and sanctuary is decorated with polychromed symbolism.

The interior of the whole church was refinished and painted, and was designed and supervised by the Rev. Ellerslie A. Lebo, member of the Committee on Church Architecture of the United Lutheran Church.

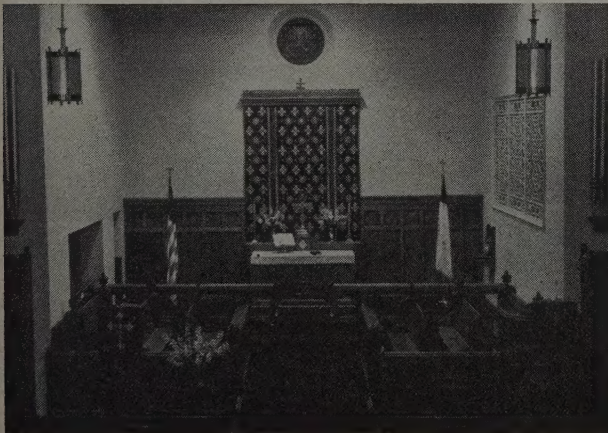
Kingston, N. Y. Trinity Church recently had its annual birthday party in honor of its ninety-fourth anniversary. More than three hundred persons gathered around the festive tables to hear an address by Dr. Clarence C. Stoughton, president of Wagner College, Staten Island, N. Y. His compelling address on "Christian Education in These Times" won many to this cause.

Trinity Church put on a joint appeal for Lutheran World Action and Hartwick and Wagner Colleges. The anniversary banquet and Dr. Stoughton's address brought this successful drive to a climax. This congregation more than tripled its apportioned benevolence in the last three years.

Mr. Oscar J. Lawatsch, president of the congregation, reported that in the last year the interior of the church had been redecorated at a cost of \$13,000. The members had responded so generously that the entire cost has been paid and a substantial balance remained in the treasury.

Despite the fact that ninety men and women of the parish are in the service of their country, this past Easter season recorded the largest attendance and communion in the church for more than twenty years. The choirs, under the direction of Roger Baer Schwartz, now total sixty members. By emphasis upon the Evangelism program of the Social Missions Committee of the Synod the church reports the reception of the highest number of new members in a quarter of a century.

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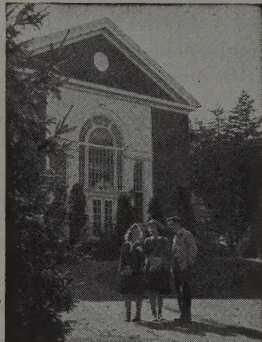
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The quarterly devotions, *Walk With Me*, published by the U. L. C. A. Publication House, are a vital part of the spiritual life of this church. A spirited emphasis upon the use of *THE LUTHERAN* brought excellent results, with 10 per cent of the communing members now regular readers of their church paper.

The faithful labors of Pastor Frank L. Gollnick in the parish and in the community are bringing excellent results, and the church is growing materially and spiritually. He is secretary of the Kingston Ministerial Association, a member of the Kingston City War Price and Rationing Board, and a member of the Board of Trustees of Hartwick College, Oneonta, N. Y.

Ridgway, Pa. The First Lutheran Church, the Rev. Paul Edward Keyser pastor, rededicated their sanctuary July 11 after extensive redecorating and recarpeting had been done at a cost of \$2,450. July 1 marked the seventh anniversary of the present pastorate and the fifteenth anniversary of his ordination. Features of the rededication celebration were two communions, reception of new members, a public musical program with G. Logan McElvany, A. A. G. O., of Pittsburgh, and St. John's Lutheran Church of Johnsonburg, taking the major parts.

Features of the anniversary observance in June were the oversubscribing of the congregation's 1943 quota to Lutheran World Action, and a historic review of the last seven years showing progress and improvement in congregational property and life, including: 273 confirmed members received; a net increase of 190 communing members; \$50,000 expended on local operations and property improvements; and \$12,500 contributed to benevolence. Among the new members received recently was one of the ninety on the U. S. Service Honor Roll who was confirmed by a Lutheran chaplain in the Solomon Islands in May and who was admitted to the congregation *in absentia* at his request.

The First Church was organized in 1872, and the present church building, the second, was dedicated in 1914. Many improvements have been made to the property throughout the years.

St. Albans, N. Y. June 5 the Church of the Prince of Peace at St. Albans, Long Island, celebrated its fifth anniversary. The special events included a dinner for councilmen and their wives, communion, a Children's Day program, rally of the confirmation classes, a congregational social, a program of sacred music, and Young People's Night. The speaker on Anniversary Day, June 10, was Samuel Trexler, D.D., president of the United Synod of New York.

The pastor of this congregation is the

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President



Rev. C. Leighton King, who organized the congregation in 1937 under the direction of the Board of American Missions. Starting with ten members five years ago, the congregation now numbers over 500 confirmed members, and as of June 30, 1943, became self-supporting. The Sunday school numbers approximately 400.

Springfield, Ohio. Trinity Church conducted a second dedicatory service within the year on the evening of June 6. The observance six months ago marked the dedication of this congregation's new religious education building, and the recent observance marked the installation of a Moller pipe organ, funds for which were raised so that it could be dedicated free of debt. New Common Service Books were also dedicated at this service, which was attended by a capacity audience.

The pastor, the Rev. Daniel J. Uhlman, was liturgist, and the sermon was preached by the Rev. John M. Warnes, president of the Southern Conference of the Synod of Ohio. The organ was formally presented for dedication by Mr. Arthur R. Dolbeer, organ architect, and Mrs. C. W. Thomas, organist and director of music of the congregation, was in charge of the music for the service.

Uniontown, Ohio. The Rev. Dr. Henry C. Roehner, who served as director of the Lutheran World Service appeal for the Synod of Ohio, reported

to THE LUTHERAN under date of July 7 that cash offerings are in the hands of church treasurers or the treasurer of the synod in the amount of \$50,003.84. This is \$12,713.84 above the quota of \$37,290, which was the "share" assigned the Ohio Synod.

Dr. Roehner is justly appreciative of the prompt and generous response made by pastors and congregations of the Ohio Synod to this appeal to Lutherans throughout the United States and Canada.

OBITUARY

Sydney Elton Bateman, M.D., Sc.D.

Churchman, physician and soldier are terms that apply to the many-sided interests that characterized the life of Dr. Bateman.

Sydney E. Bateman was born in Pillow, Dauphin County, Pa., November 22, 1863. He later moved with his family to Selinsgrove, Pa., and was graduated from Missionary Institute in 1885. While a student he was employed by Mr. Thomas A. Edison in Sunbury, Pa. He assisted Mr. Edison in the production of the first incandescent electric light and helped to install the first three-wire lighting system in the world, in the old City Hotel, Sunbury, Pa. He was graduated from Pennsylvania College, now the University of Pennsylvania, in 1887.

Three years later he was graduated from the Theological Department of Missionary Institute and was ordained by the Susquehanna Synod. He served the Plum Creek Charge in Northumberland County, Pa.; organized and served St. Mark's Church, Hagerstown, Md.; All Saints Church, Philadelphia; St. Matthew's Church, Williamsport, Pa.; and Calvary Church, Philadelphia.

While serving this last pastorate he began the study of medicine in Medico-Chirurgical College, Philadelphia, and was graduated as valedictorian of his class. He practiced medicine in Philadelphia and Atlantic City, N. J. During World War I Dr. Bateman enlisted in the Medical Corps of the U. S. Army and served at Camp Crane, Allentown, Pa., and at Pennsylvania State College. He was promoted to the rank of major.

On account of failing health he retired and

moved to Santa Monica, Calif. Four years ago he came to Mifflinburg, Pa. After a lingering illness he departed this life July 7, 1943. The funeral service was conducted from the First Lutheran Church by the pastor, Dr. W. M. Rearick. Interment took place in the cemetery at Hartleton, Pa.

He is survived by his widow, Ethel Cox Bateman.
W. M. Rearick.

Mrs. C. J. Ringer

was born January 27, 1850, in Somerset County, Pa., and passed away June 19, 1943, at the home of her son Harry in Omaha, Nebr., with whom she had made her home since her husband's death April 29, 1931.

In 1880 the family moved to Nebraska. She married the Rev. C. J. Ringer at Falls City, Nebr., November 3, 1881, and to this union three children were born: Elsie Griffith Ringer (Mrs. W. Vaught of Forth Smith, Ark.), Martin L. Ringer of Wayne, Nebr., and W. H. Ringer of Omaha.

Mrs. Ringer went into the work of the church with her husband in 1895, as he served the following congregations: St. Paul, Hardy, Nebr.; St. Paul, Wayne, Nebr.; First Church, Omaha; St. John Church, Council Bluffs, Iowa. In 1929 Dr. Ringer retired because of failing health.

Mrs. Ringer was active in the work of the church during her entire life and experienced the trials and hardships of a minister's wife in the days of the pioneers.

The funeral service was held from Our Redeemer Church, Wayne, Nebr., June 21, of which congregation she was a member. Interment took place in Greenwood Cemetery, Wayne, Nebr.

S. K. de Freese.

Mrs. John H. Wyse

Grace Henderlite Wyse was born February 6, 1866, and died June 19, 1943. Coming from a Virginia family she richly inherited the love of God and country. Her father, George Washington Henderlite, was treasurer of Smith County, Va., and a leader in the Presbyterian Church, and her kin have been among the leaders in the communities in which they lived.

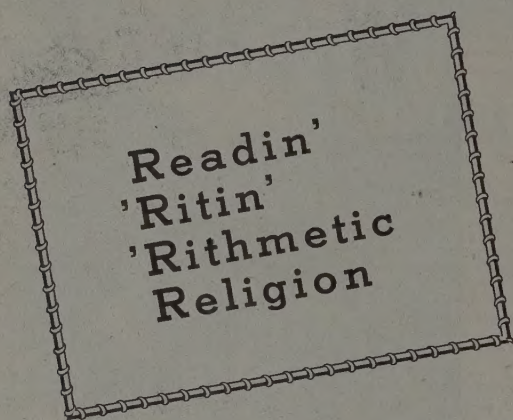
Mrs. Wyse was a devoted Christian whose store of scripture knowledge seemed inexhaustible. At the time of her death she was a member of St. Matthew's Church, North Hollywood, Calif. She passed away at the home of her daughter, Mrs. Spencer O. Moore at Burbank, Calif. Surviving her besides this daughter are another daughter, Mrs. Edward Ward, and two sons, George and Fred Wyse.

The Rev. Edward N. Spilner, her pastor, conducted the funeral service. Burial took place at Forest Lawn Cemetery, Glendale, Calif.

Edward N. Spilner.

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